



# EDITORIAL

This seventh issue of "Everything" is on women and mental health. We have received a great many contributions from women who do not belong to the collective (especially Claude Steiner whose excerpts have caused some discussion amongst the collective and we have decided to print it anyway, because we feel like it). Special thanks go to Christine of the Mental Patients Resistance Newsletter, who gave us a lot of material, including the guts of a news letter that has not yet been printed due to lack of money. Also to Roberta who gave us the article "Power and Profit in Prostitution", which she has had trouble getting printed in the straight press.

As well as putting together this issue, we have made a tape on Anarcho-feminism for 'Crystal Set' (2SER-FM) and written an article for 'Girls Own'. We are preparing to do a workshop on how we make a newspaper for the GIRLS RULE OK weekend - "No Rules, OK"

We continue to be hindered by lack of money and have produced T-shirts to help overcome this. We also still have to hold stalls and make cakes to get each issue printed. We receive donations gratefully.

Again the collective is made up of new and old members, and we always welcome more. Thanks to Girls Own for the use of their layout tables, it is good to have co-operation between feminist newspapers.

The next issue of 'Everything' will be on "LOVE, SEXUALITY AND PORNOGRAPHY". Many women will have ideas on these topics and we would like to see them in prose, graphics or articles.

We are planning to hold a fundraising dance sometime in the near future and hope to see you there.

The Everything Collective  
Box 131,  
Holme Building,  
Sydney University.



# LETTERS

Friday 13-8-82.

Dear Anarcho-feminists,

The continuing production of Everything is a source of encouragement to me (a conscientiously vasectomized male).

Whilst I appreciate your sincerity and determination in producing this relatively open media access, I realise it is limited to women only.

As I am unaware of any anti patriarchal male or un-specifically sexed journal of libertarian views and ideas on a regular basis - from a NSW source - I am asking your readership if they are interested in contributing to such a publication?

So, if at all interested could people contact me at: P.O. Box 19, Rozelle - towards organizing this journal.

yours for love and freedom,

C. Stones.



## STOP PRESS!!

Report of Public Meeting on the new Mental Health Bill (NSW) Sat. 12/2/83

### Motions Passed

1. The original motion made provision for the involuntary commitment of persons who would "cause serious social harm to himself". From the beginning of the meeting, this was decried both from the platform + the floor as being too vague + arbitrary a serious threat to civil liberties (was embarrassment a reason for incarceration??). It was, therefore withdrawn, to be replaced later in the day by another, supposedly more precise, definition. These two wordy paragraphs could be broken down to: a person suffering a social breakdown such as they were unable to live an autonomous life, causing severe distress to the individual. This version was passed by a close vote (68:42), after a heated debate. To many people present, the final wording was just as open to abuse, + was open to wide interpretations.

2. This required that the magistrate consider all other alternatives open to the patient: only if then satisfied that none of these were applicable to the case + it's particular conditions, would s/he make an Order under Clause 87 (1) (b) ie. involuntary detention/treatment.

3. To protect the patient's privacy, hearings should not be open to the public - unless the patients request this. In theory, this is to guard against discrimination eg. employment or housing, while allowing the attendance of friends and supporters.

4. "That the Govt. make available funds to the Legal Services Commission for the provision of legal aid to all patients." Previously, legal aid was available only to those who requested it. This motion guarantees legal aid for all, hopefully leading to more questioning of the "facts"/ "evidence" that many things are based on. Both motions 3 and 4 were passed unanimously.

5. "That a Patients Advocacy Service be set up with representatives from both legal + community based services" Owing to (justifiable) fears that such a service could either suffer, or be an excuse for other health services suffering, under cost cutting measures this motion was further amended, that funding be provided from the State Attorney General's Dept. rather than out of the Health Budget.

6. "Given that the proposed legislation will increase the burden on non-hospital services, this meeting calls on the government to implement policies that support + resources that will develop a range of community based alternatives to hospitalisation." Passed unanimously.

7. "That mechanisms be set up to gather and make available such information (see 6.) to magistrates, members of tribunals, advocates and all others involved in hearings". No-one should be involuntarily held because the court was negligent in seeking out viable alternatives, or the person was ignorant of these options.

8. The Govt. was seen to be acting in undue haste, given the amount of info. + discussions still going on. Thus an extension of the due date for submissions - at the very least until the end of March - was sought, before the Bill could be passed.

9. Provision in the Bill that the Patient on entering the hospital, be given full, written notification of their rights - in their native tongue.

10. Provision of qualified interpreters (including those in sign language) at every stage of the proceedings.

11. Use of ECT (electro-convulsive therapy) be prohibited. Despite the objections of some doctors and academics, who sought to block the vote by claiming it was invalid bec. it was past the advertised closing of the meeting (although this reasoning would have negated the last 4 or 5 motions also.) A vote to close the meeting was defeated and the debate on ECT continued, this was passed by a clear majority of the 100 + meeting.

The above is a quick summary of the motions discussed and passed at the meeting. Due to time limits, a fuller report next issue. Thanks Susan.

We subscribe to 'Everything'... \$5.00 for 5 issues. Otherwise you can buy copies from:

Feminist Bookshop (315 Balmain Rd.)  
Balmain  
Gleebooks (Glebe Pt. Rd., Glebe)  
Exiles (Oxford St., Taylor Square)  
\* Jara Books (417 King St. Newtown)  
\*(back issues)

The Women's Weekly is now the Women's Monthly: an every 28 days Periodical...

# CONTROLLING bodies.... ....controlling minds

Psych Institutions are prisons and patients are often forced to endure conditions as bad and worse as those faced by 'prisoners'. 'Patients' are usually emotionally confused - being told they are mad as well as being confined and controlled- not only do they lose their liberty, but also control of their minds.

Psych institutions are prisons because they are used for the same purposes as prisons. That is, to confine troublesome people and keep them away from society. People are confined because they are not coping - not conforming to the image of the successful person living a happy life in this 'wonderful' (?) society that offers so much! .!!!! Their inability to cope and to succeed is a flaw in the facade and needs to be hidden.

Worse still is the person who does not/is not able to cope and is angry about it and wants to fight for their survival those who see the fault in the system not in themselves. The functioning of our society is based on conforming . We are supposed to behave properly ie. submissively or run the risk of isolation and/or removal.

Prisoners break laws, patients break rules of behaviour and thought. Both psych institutions and prisons are based on lies.

We are told that psych institutions are for the care and treatment of patients. In fact they are to force the patient to change-their behaviour, personality and lifestyle-so they conform with what is accepted by the authorities. Psych institutions operate as institutions of social control ie. to get the woman back to the home, supporting the family structure-to get us into productive occupations to keep children submissive-to keep us all silent as consumers.

We are told that prisons are for rehabilitations. Prisons exist to punish and to get some slave labour from the prisoners. Both institutions consider someone 'treated' or 'rehabilitated' when they are willing to function quietly and submissively according to the dictates of a profit oriented society. Those that are cured are returned to their roles the others are confined and degraded.

Treatment is simply a euphemism for forcibly inflicting procedures such as massive drugging, electroshocks to the brain, solitary confinement, behaviour -modification and psycho-surgery.

Most treatment is done without the consent of the 'patient'. Most 'patients' are drugged. This medication is used as a method of control

and management rather than as treatment that will help.

Another lie that psych institutions and prisons rest upon is about the type of people that are locked up and why. We are told that prisoners are dangerous thugs and violent criminals, that mental patients are maniacs and lunatics.

Most people in prison are either there because they were caught taking someone else's property (all property is theft) or by earning money illegally or other victimless crimes against capitalism.

The image of patients as raving lunatics is equally untrue. A large number of patients are old people whose natural process of aging and dying are labelled as illness and removed from sight -so as not to disturb the happiness of capitalism and consumerism. People may question the value of their lives, when constantly aware of aging and death.

battered because you are not perfect. ie. the successful woman image presented by the media, single, sexy, career woman with the world at her fingers/married, happy, fulfilled mother. . . wears you down. Being a woman is a hazard to your mental health.

And there are young people in conflict with adults. Kids who do not conform with parental restrictions or who simply do not like school. Rebellion must be stamped out early.

Schizophrenia is the classification of many patients. Schizophrenia includes sadness, frustration, confusion, anger and rebellion. These emotions are frequently experienced, especially after a bad day at work, while unemployed, after being stuck in the house all day long, everyday with the kids. Anyone of us can be declared mentally ill by some 'expert' because we are experiencing natural reactions to boring and intolerable situations.

It is the poor and powerless people

because they have no other/or reject other means of survival. The real criminals are those who are increasing their wealth at the expense of this planet and all those who inhabit it--they are the ones who kill us in order to make money, they live off us and on top of us.

People accused of mental illness have fewer legal rights than those accused of committing a crime. A patient does not even have to be accused of doing anything wrong to be committed to an institution (let alone being given the chance to prove their 'innocence'.) Often they are committed for an indefinite time on the 'guess' of a psychiatrist or on the opinion of a boss, husband, welfare worker etc.

Patients are unable to refuse treatment. Patients are tortured until they conform or crack--either way they will hopefully become less dangerous to the 'status quo.

Like prisons, psych institutions do not prepare people for existing on the streets. Instead of developing a sense of autonomy and self reliance, patients learn submission and dependence on others as they have no control over their lives while locked up.

Patients and prisoners have no effective say in determining how their institution operates. They are run brutally by 'experts' and heavies.

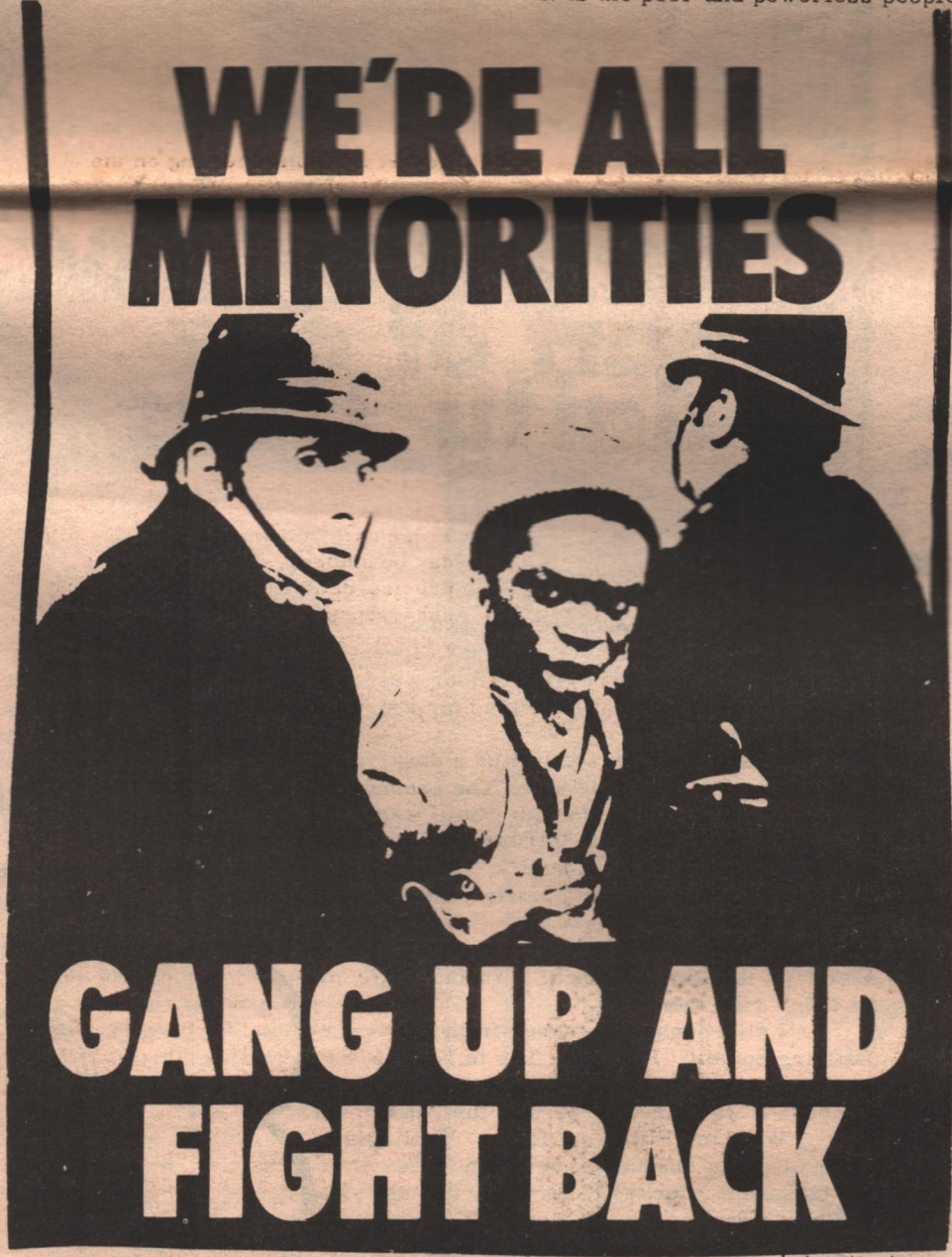
Even though prisons and psych institutions are both places of confinement they are becoming more closely connected. This is happening through technique sharing, primarily of psychiatric control practises. Prison psych hospitals, where there are fewest legal constraints on what can be done to people, is where the two institutions most clearly merge.

Behaviour modification techniques are increasingly being used, complementing brute force, to alter prisoners behaviour, to break them, to destroy whatever self esteem they may have left.

Basically, what the state is doing is imprisoning people that don't conform and messing with their minds as well as their bodies, in order to punish and re-form them into automatons who will consume, be silent and die.

The only discrimination the authorities use when locking people away is based on the person's wealth and power. Otherwise if you don't conform you run the risk of being incarcerated and subjected to torture. Great isn't it. ....

(Based on an article in Kite--a prison supplement to Open Road, 1979)



**WE'RE ALL  
MINORITIES**

**GANG UP AND  
FIGHT BACK**

Another large group of patients are women. Women who don't conform tend to be put in psych institutions while men go to prison. Women have been conditioned to internalise their anger and frustrations, which cause 'breakdowns'. To be alienated living with people who have little respect for you, or your work, to do boring and repetitive work each day to constantly have your self image

who are locked in psych institutions and prisons. Both the terms 'mental illness' and 'criminal' are labels to cover people's pain and desperation in their daily existence. Psych institutions and prisons cannot help people with their problems because they will not deal with the root cause of why people are not conforming. People are mentally ill because of pressure, poverty, powerlessness etc. People break laws





**GIRLS' OWN**  
SYDNEY FEMINIST  
NEWSPAPER  
P.O. Box 188 WENTWORTH BLDG, SYD UNI.

# BEAUROCRACY part of our daily lives

## A WORD FROM SANTA

Once again, Christmas has been a beautiful day, thanks to my tireless dedication. But I want to say that it is because of YOUR participation in the big event, that everything has been possible: I mean the joy, the happiness, the love that genuinely resplendished in every home. Not to mention that you did a world of good to my bank accounts. But this is besides the point isn't it? What is important is that you have made of the 25th of December, a memorable day. So, let me express my gratitude to all.

Thanks to the Church for the miracle-baby-Jesus invention. My advertising agencies haven't come up with a better gimmick after all these years.

So, keep up the good work.

Thanks to the State for these wonderful public holidays: all the active members of the work-force have been able to forget the factory or the office so they could stuff their faces with my guaranteed chemical-full turkeys, drink themselves oblivious with the beer brewed in my very own breweries, cure their hangovers with my very own disprin, panadein, etc . . . (you have a wide range, check with your chemist).

And thanks to the wonderful parents, grandparents, uncles and aunts for spoiling our little darlings with my plastic guns, my computer games, as advertised on T. V. by K-tell, named in memory of the great William. It's so nice to see our little blond heads happy, all around the Christmas tree logged in my very own forests, that just thinking about brings tears to my eyes.

Thanks to you all from the bottom of my golden heart for allowing me, years after years, to grow fatter, richer and happier.

So, now, you have exactly 11 months to work your bottoms off and save every penny that I don't steal from your paypacket, every penny that you don't give to the Army so there can be a beautiful Christmas cease-fire across the borders to make

**CHRISTMAS 1983**

**A BIGGER ECONOMIC EVENT**

Understood?  
Good. Then back to work now.  
One, two, one, two, one, two, one. . .

released by the group: F. U. C. K. Christmas (For the Unashamed Conspiracy to Knock out Christmas)

## The day has come

"The day has come when we can combine sensory deprivation with drugs, hypnosis and astute manipulation of reward and punishment to gain almost absolute control over an individual's behaviour. It should be possible then to achieve a very rapid and highly effective type of positive brainwashing that would allow us to make dramatic changes in a person's behaviour and personality. . . . We should reshape society so that all would be trained from birth to want to do what society wants us to do. We have the techniques now to do it.

We'd send him (the criminal) to a rehabilitation centre where he would undergo positive brainwashing. . . . We'd probably have to restructure his entire personality. . . . No one owns his personality

You had no say about what kind of personality you aquired, and there's no reason to believe you should have the right to refuse to aquire a new personality if your old one is anti-social."

J. V. McConnell "Criminals can be Brainwashed Now" Psychology Today. (April, 1970) p. 14.

UP YOURS MC CONNELL - you outrageous upholder of a stuffed society's values - you suck - you crawl - you are nowhere - you are the perfect unquestioning slave of this society - you are a zombie - a dead(shit) walking amongst the living.

I needed money. Seeing I had a cheque marked Commonwealth Bank. I went there to get money. The ground floor was roped off. A detour sign indicated for me to go upstairs.

Upstairs, a person behind a desk told me to go to someone else. The second person behind a desk found out what I wanted and referred me to a third person who asked me for a proof of identity. I could only present my Building Society book which he felt, didn't suffice.

He told me I could only cash the cheque at the Dural Branch. I wonder why he didn't ring them.

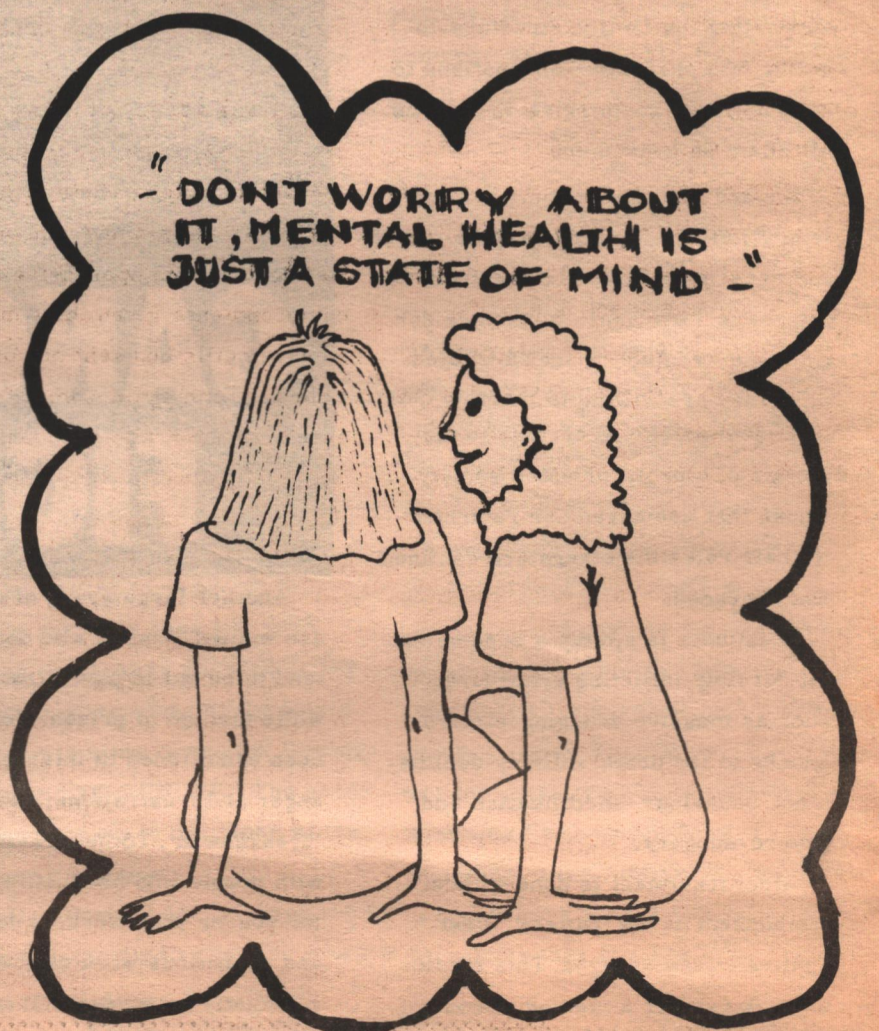
I still could get money from my Building Society. Found it. The third man had been unable to tell me where it was although it was directly across the road.

Went in. Filled out forms. Waiting. Signed back of cheque but she didn't see me do it. She checked it carefully and asked me to sign again and also to fill in detail as to who the cheques were from although the information was already in front of her. Got my money. It can be such a simple procedure.

I just want want want to walk in straight lines: to do things in a straightforward way. The antics I must perform to reach simple objectives. Like when my dole form was mislaid and I had to hitch (I didn't have a car) 80 km to a hot room of waiting people, to sign forms to get a replacement cheque. The C.E.S. could have had the cheque cancelled and sent me a replacement.

It reminds me of the time I went to Medibank. . . .

J. Blows



## Wimyn and Madness

Psychiatric hospitals and mental institutions are full of people who are half dead. They are prisoners of the system and many are prisoners for life. These places become dumping grounds, a place for unwanted wives for threatening teenage daughters, for non-conformers, for those who can no longer cope with the disease around us.

I spent three years in and out of these hospitals and experienced absolute hell. This network is destructive and dangerous and must be exposed

It's important for me to share what I went through and not keep it inside or hidden away. "My personal horror story". As I speak out my pain changes to strength and clearness. I let go and start to heal.

From this space positive changes are beginning to form. Wimyn and madness means much more than guilt, shame and punishment. Wimyn and madness will move out of the death institutions, back into our hands where we can begin to understand and nurture our own processes -- and discover the

fulness of our cycles.

Firstly it is necessary to change our beliefs so it is necessary to get up close. Often there is fear and it's easy to turn away, but to turn away is to accept negative beliefs, keep them going. Fear is the barrier and on the inside wimyn are being denied the chance to express and determine our own craziness. We are damaged in hospitals, handed prescription after prescription of Valium. We aren't safe.

I believe it is time to stop running from our feelings and destroying our spirits and bodies and minds. We must confront what is inside each of us. If we don't we stay powerless and easily manipulated. Easily scooped up and thrown into situations where we have no control.

Right now millions of women are out of control and are being destroyed by the psych industry. By being destructive of ourselves we are feeding this industry.

I'm sick of morbid scenes and strong enough to say NO and choose other ways to deal with struggle. Too much of my energy has gone into a creation that is totally alien to what I know.

Whatever we choose affects more than ourselves and choosing health and freedom will help it to happen, will help it to become reality. Psych hospitals do not offer an environment where you can "go with" what is happening - there is no healing, no support. You are not encouraged to express your emotions. Instead you are so heavily drugged so that it is all pushed down and kept trapped inside. Your craziness isn't dealt with, it's just bottled up and when the pressure gets too much to control you are given higher doses. You become controlled, a zombie and part of the system.

The network is made up of staff who are well and patients who are "ill". The staff take away your identity, give you a label, a sickness, and pills to get you well. They treat you as if you are very small, a child, dependent. You are rewarded and punished according to your behaviour.

They use various techniques to keep you quiet and passive and pliable - a denial of privileges, money, phone calls, visitors and drugs you become addicted to.

There is shock treatment - ECT, isolation cells and stinking locked

wards.

The rewards are tiny doses of liberty, a glimpse of who you were before. There is sometimes day leave, visitors, a few sympathetic lines, barley sugar and visits to the zoo. This is part of your rehabilitation, its conditioning, remodelling a patch job and you are really quite powerless.

All attention is withdrawn if you cry too long, speak too accurately, accuse or protest. Their techniques work well. I saw many wimyn who know no English, from oppressive home environments, given their many coloured pills and sent off for ECT time and time again, coming off assembly lines with new confused smiles. Rich white doctor smiles also. "We'll have you home in two weeks, good as new". SICK.

A lot of young women are given ECT. I had it given to me shortly after my 18th birthday. It hurt me. I felt punished and damaged on a very deep level. Today I suffer memory loss and part of my brain feels dead - black charcoal. I remember curled up on a bed like a wounded animal with my head throbbing, but it was more than a headache. The agony was through

my whole being. The horror of this experience is still with me today.

I believe this was a punishment for being a womyn and sexual. Perhaps a fantasy clitorodectomy in his mind.

### Some Thoughts

Pain immobilises my body

I'm stuck to the floor

too tired to walk

not enough tears come out

but yells come

sounds of pain

whispers

no tears

i see people's eyes filled with fear

pain

of the locked wards

of feeling crazy

of being alone

of lost time

pain

i cannot reach you

i cannot call to you

tired heavy mind

dull hours of aloneness

many hours at night of waking scared

and no-one to talk to

no-one to hold on to

They try to make me smile

they want me to be someone else

can't be anyone else

can't even be me

your mouths twist in ugly shapes

and i think you must be ugly inside also

You run around so busy

that i'm always in your way

no place to rest

cannot lie down

stupid rules

These drugs make it hard

to tell you how i feel

my tongue is stuck

my legs won't

my legs won't stop moving

my eyes are blurry

can't see the clock

my nose is full clogged up

sometimes i stop breathing

my heart beats fast

my nerves pinch under my knees

all the time

they make my body so tired

my eyes stare to the roof

i'm empty

i'm fat

i want to lie down all the time

and never get up

want to spit them out

run from you

run away from you and the trolley

keep away

keep away from you

i'm sick of you

you arranged me to fit your idea of a woman

you froze my feet so i could'nt run

tied me to a white sterile prison bar

kept me tied to the floor

fed me fancy packet food

prepared to wheel me in a prison chair

for life

rode around on your gallant horses

jumping fences

forgot to talk to your prisoner

fed me lied fed me coloured pills

of poison

legally fed me poison

waited for the disease to set in

raped me in the dead of night

while others slept

slapped my arse

twisted my ear

held me on your knee

with one hand at my cunt

smiled with bared yellow teeth

picked my sores while i was dead

jabbed me with needles

fed me poison

kept me cold on the bathroom floor

watched me crawl along the corridor

overdosed

slapped me awake caged me like a

savage animal

fed me pioson food

locked away my chances



contd. from p.5

prepared to tie my hands in bandages for life  
twisted my arm up my back  
paralysed my voice  
locked my jaw  
shocked me silent with ECT  
left me to die of strangulation  
left me choking on my vomit  
left me dying from fear  
alone in a cell  
for hours and hours  
alone  
in a MENTAL HOSPITAL  
in the hands of sick doctors  
alone to die  
in all this filth

I know madness as a journey not as an illness. A journey back to the core of ourselves. It is connecting all the parts that got scattered or forgotten and neglected. Unwinding the past and joining the shapes together, making a new map that is clear, that makes sense, that feels familiar.

Pain and fear and fury are part of unwinding greater sensitivity and awareness also. And the discovery of knowledge that was forgotten. Knowledge of our cycles of birth death rebirth, letting go, change.

My journey would have been a lot easier if i had been supported in an environment that felt safe and caring. A space to be small, large, noisy, angry, sad, joyous, is really important - a space where we can express ourselves in safety.

Constant support is needed from a group of caring people who do not feel frightened by words and actions and needs. But rather from those who are willing to reach in and accept these parts

Breaking down needs to be seen as OK. Help must come from those free of doubt, fear and impatience. Madness is like a passage from darkness to light, where hands may be needed to hold wimyn in death and to reach to womyn in birth. It's necessary to reach inside and help womyn through - not to stand back and leave womyn in isolation.

During the time of my breaking down and madness i needed the security of having someone to be there with. I remember needing a lot of touching, especially to feel accepted for my smallness and all the needs i had then I wanted to hear that it was OK and the space i was in was OK.

In the hospital i felt limited by the reactions of fear and shock and repulsion by staff who were unable to cope with the feelings that came up for them. I needed to develop trusting relationships so i

could start to communicate my needs but the staff were always being moved around and replaced. A lot of my energy went into trying to make the outside safe and open to me. Inside i knew my journey and what had to be confronted before i could integrate myself. The environment with ECT and heavy drugs, noise and unaware staff made this hard i felt blocked. Given a better environment i would have worked through a lot more, quickly without such pain and trauma

We must now create our own spaces for breaking down and for self discovery. Wimyn in distress are needing this, so are the wimyn forced to hold themselves together. Spaces for release are needed, we can then be free to choose a way and time to let go.

Changes are taking place. We are beginning to get together healing spaces and to recognise how important they are. I see it is important also for us all to develop therapy and healing skills and to share them.

I've heard some women putting down therapy - it is not women identified, it's not what we need we have the love of each other. I don't see that this is always enough. Sometimes for many different reasons we aren't able to fully support each other sometimes our needs can be enormous. I think we need to stay open to therapy We need to come together and work out what is wanted rather than wiping what we have. This is what i mean about us deciding what our future shall be. We need to share and talk and feel OK about our needs as women.

For me being close to nature, the elements, is a big part of healing also. Being with the wind the sea the moon the stars, fire, earth, birds, trees is nurturing to my spirit and healing to my mind and body.

Nature lives by cycles and we are linked with nature: nature teaches a lot about change and harmony.

Healthy food, herbs, yoga, meditation, music, massage are a big part of my healing as well.

Sharing my life and dreams with wimyn is another very special sort of healing.

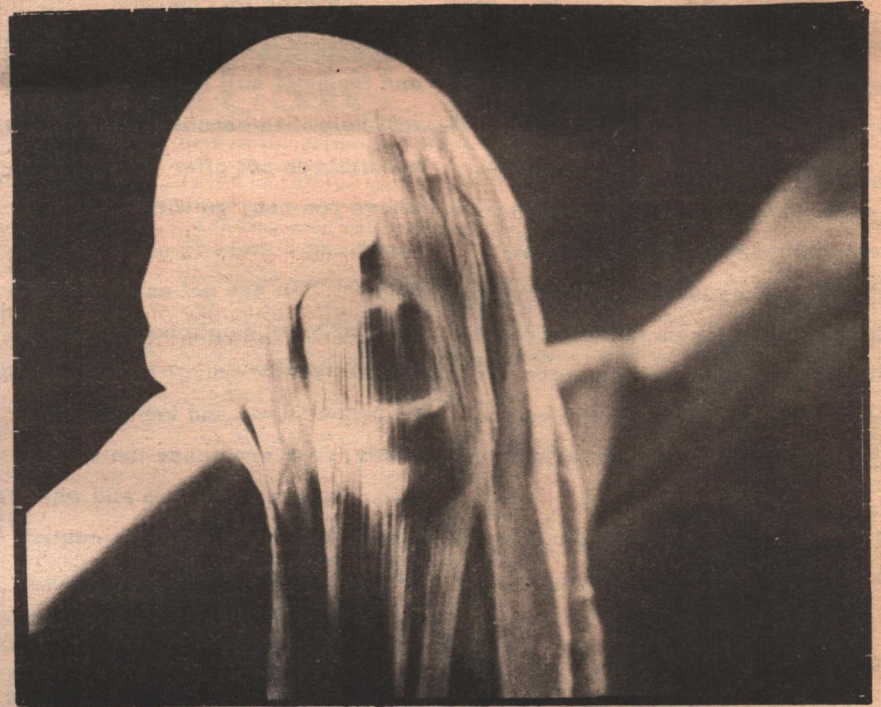
Elyhea

reprinted from News from Nowhere an Anarchist newsletter from W. A.



Lazy Roo Cafe opp. Jura Books open Wed-Sun. 8pm to 3am

Leichardt Women's Health Centre 164 Flood St Leichardt



Excerpts from Radical Psychiatry Manifesto

Psychiatry must return to its non-medical origins since most psychiatric conditions are in no way the province of medicine.

Medical psychiatrists' unique therapy is an elitist, out-moded, as well as non-productive form of psychiatric help. It concentrates on the talents (?) of a few on a few. It silently colludes with the notion that people's difficulties have their source within them while implying that everything is well with the world. It promotes OPPRESSION by shrouding its consequences with shame and secrecy. It further mystifies by attempting to pass as an ideal relationship (therapist/patient) when it is in fact, artificial in the extreme.

People's troubles have their source not within them but in their alienated relationships in their EXPLOITATION in a polluted environment, in war, and in the PROFIT MOTIVE.

By remaining "neutral" in an oppressive situation, psychiatry especially in the public sector, has become an enforcer of established values and laws.

Psychological tests and the diagnostic labels they generate, especially schizophrenia, must be disavowed as meaningless mystifications. The real function of which is to distance psychiatrists from people and to insult them into CONFORMITY.

Psychiatry must cease playing a part in the oppression of women by refusing to promote adjustment to their oppression.

Psychiatrists should become advocates of the people, should REFUSE to participate in the pacification of the oppressed and should encourage people's struggle for LIBERATION.

Paranoia is a state of HEIGHTENED AWARENESS. Most people ARE PERSECUTED BEYOND THEIR WILDEST DELUSIONS. Those who feel at ease are insensitive.

Depression is a result of alienation of human from human. Violent anger is a healthy reaction to oppression.

Schizophrenia is an experience saner than "normality" in this MAD WORLD.

(The Radical Therapist. Produced by Jerome Agel) reprinted in Mental Patient's Resistance June 1982.

AN INTRODUCTION TO PSYCHIATRY - SIDNEY TARACHOW

ON DEPRESSION: - DENIAL OF A DEPRESSION IS ONE OF THE MOST IMPORTANT ASPECTS OF PATHOLOGICAL LYING. MANIA IS NOT THE ONLY DEFENSE AGAINST DEPRESSION; A PATHOLOGICAL LIE CAN SERVE THE SAME PURPOSE...

'IN FACT IT TAKES A CERTAIN AMOUNT OF MASOCHISM ON ANY PATIENT'S PART TO STAY IN THE TREATMENT.'

TRANSFERENCE: - THE THING TO DO, AFTER SHE HAS FORMED A STRONG ATTACHMENT TO YOU, IS TO INTERFERE WITH THE CONSTRUCTION OF HER PATTERN WITH YOU. EVERYBODY HAS GIVEN IN TO HER, BUT YOU DO NOT. THEN PERHAPS YOU CAN PROVOKE RAGE OR DEPRESSION OR ANXIETY.

YOU ASSUME THAT BEHIND THE GREEDINESS IS A POTENTIAL DEPRESSION. YOU TRANSFERENCISE, FRUSTRATE HER AND YOU TRY TO PROVOKE THE RAGE WHICH SHE AVOIDS BY BEING GREEDY, OR THE DEPRESSION SHE HAS AVOIDED. IF YOU CAN PROVOKE RAGE OR DEPRESSION IN RELATION TO HER FEELINGS TO YOU, YOU ARE PROVOKING A CONFLICT IN PLACE OF THE ACTING OUT. THIS IS QUITE AN ACCOMPLISHMENT.

AGGRESSION: - THE BASIC PROBLEM IN DEPRESSION IS THE CANNIBALISM THE ORAL AGGRESSION AGAINST THE MOTHER...

CONSTIPATED EGGS: - IN VERY SEVERE DEPRESSIONS THERE IS ENORMOUS RIGIDITY AND EMBITTERMENT. EVERYTHING MIGHT BE RIGIDLY FROZEN, THE ENTIRE BODY POSTURE, THE GASTROINTESTINAL TRACT, AND THE AFFECTS. THESE PATIENTS DO NOT TALK, EAT, DEFECATE OR CRY. THEY ARE COLOSSALLY SPITEFUL; IN FACT, THEY OFTEN, WILL NOT EVEN ADMIT THAT THEY ARE DEPRESSED. THEY REFUSE HELP AND HAVE NO INTEREST IN ANYTHING. THEY ARE THE SUICIDAL RICKS, ESPECIALLY IF THERE IS ANY TENDENCY TO REMISSION OF THE MOTOR PARALYSIS.

THIS GOOD DOCTOR WOULD APPEAR TO HAVE SOMEWHAT OF A FASCINATION FOR EXCRETA, OTHERWISE KNOWN AS COPROPHOLOGY... IN OTHER WORDS, THE SCIENCE OF 'CRAPOLOGY.'

POWER, PATRIARCHY, AND PSYCHO/ANALYSIS: - FREUD, EAT YOUR HEART OUT!

Hand-drawn map showing locations: SOUTH SYDNEY, Q3 CENTRE 699, 231 ABERCROMBIE STREET, KIPPENDALE. Includes a checkered flag icon.

Hand-drawn illustration of a woman's face with the text: WOMENS LIBERATION HOUSE REGENT ST. CHIPPENDALE.

# WOMEN ARE ANGRY NOT 'MAD'



"Married women are more prone to breakdown than either their husbands or single women." SMH "Why Housewives Go Mad"

This quote was taken from an article that went onto explain why this is so. The main causes given were that women give up work (?) to have children and poor relationships in marriage.

**WOMEN DON'T GIVE UP WORK TO HAVE CHILDREN** - they change their job. Childcare is demanding, and frustrating, exhausting and also suggests a cause of breakdowns is the way the majority of women are told to care for their children, through the media and from their own experiences as a child, as well as the complete lack of status the job has. This lack is not only evident in the home (and often in ourselves), but also in the deplorable industrial awards of child care workers and kindergarten staff. The image of the successful middle class career woman, who pays for her child care, or didn't have any children, that was representative of the "liberated woman" in the 60's and 70's didn't help much either.

Women who take on the full time job of caring for their children are also often isolated from each other and suffer from a "lack of shared meaning" (culture) - which there is in the factory or the office or in any group of people with some common interest.

The above quote was from an associate professor of psychiatry (who was male) who went on to say that women have at least twice the level of depression and neurosis as men, but that it is now apparent that a woman's marital status affects her mental health.

**NO WONDER** - mood changes are often reactions to people and environments, especially oppressive ones. And in many marriages, the woman is oppressed (to say the least).

Then came the statistics . . . Single women have **HALF** as many depression problems as single men:  
Women - 4% Men - 8%  
In marriage, wives have **SIX TIMES** as many depression problems as their husbands:

Women: 18% Men - 3%  
When people are divorced, widowed or separated, men had more than **TWICE** the depression rate:  
Women: 18% Men - 45%

The associate professor felt these figures showed that men cope better with marriage than women. It also seems important to note that men do not cope as well as women without marriage. But the article failed to make this point.

It has been the structure of society in the past that determines women as the nurturers, and men as the providers. The women are economically dependent. The men in turn seem to be dependent on the women not only for their physical needs - but that economic and physical and emotional dependencies become intertwined. But how often in our present society are women openly emotionally supported by men?

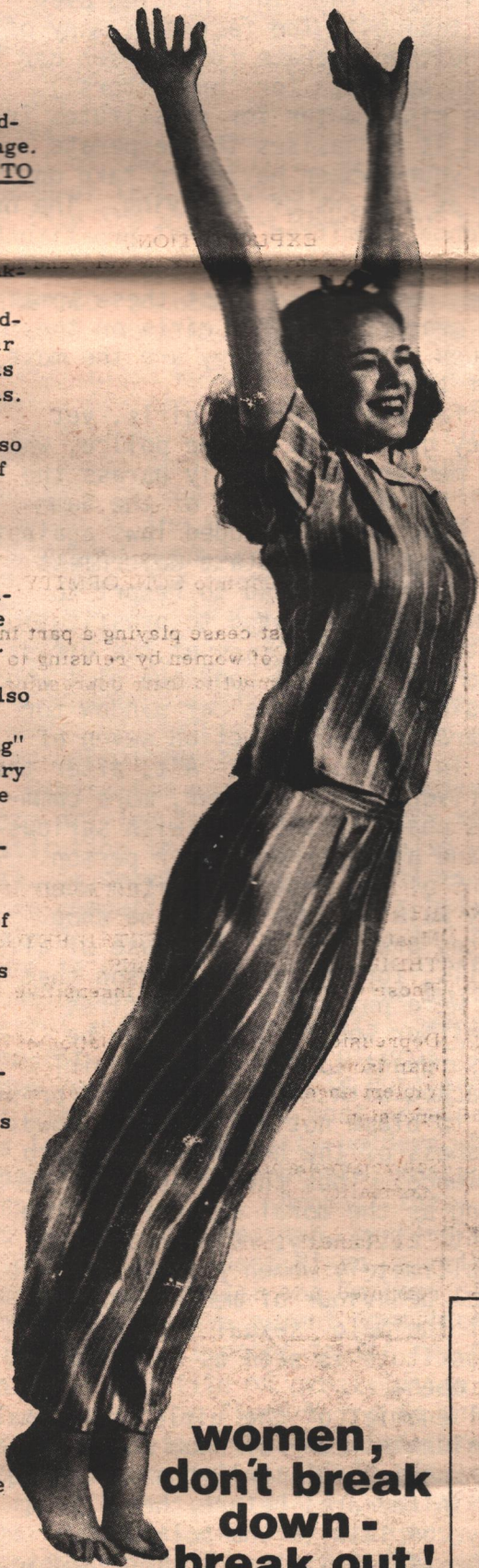
We should work on changing this imbalance and ourselves so the family unit is not the only support we can turn to. One person - one sex - should not enjoy stability at the expense of another.

If the media and the psychiatric world could look a little deeper into the above figures and reorientate their perception, the article should have been called "Why people go mad" and delved into the pressures on single people - before, during and after marriage.

But, continually it is womens' fault. Is it biological? The weaker sex?

Linda Chamberlain has been used to saturate the media with anti-woman propaganda - whether she's "guilty" or not - when thousands of people die each day at the hands of the state and capitalism, in the name of profit - why the big deal over one small baby?

The Delilah Syndrome - "a strange evil trait in women that drives men into extra-marital affairs, to drink heavily, to be violent and even to kill." This idea was put forward by "a leading Australian forensic psychiatrist"



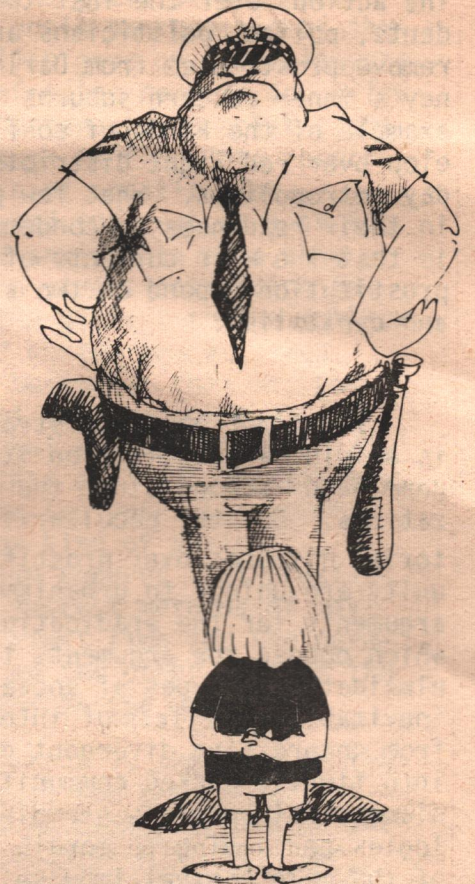
**women,  
don't break  
down -  
break out!**

at an international seminar on EVIL - shades of witchburning . . . I wonder if the same seminar discussed the evils of capitalism, control or destruction of our planet.

Women still seem to be seen as the base of all evil - some "even pretend to have a headache to avoid sex".

The media continues to oppress women, describing us as evil and neurotic, and I'm angry and frustrated because I can't stop them, NOW. The images they present prevent me from being free to live as I want: to be free of harassment in the street to be free of the threat of rape and assault, to be listened to when I have something to say - to be treated with respect.

All women should see themselves as important people. Our worth not being dependant on the status of the man we may live with or without, or on our sexuality or on our subservience - but as people working for a radical change in society that will lead to the liberation of everyone from the oppression of sexual stereotypes, capitalism and all forms of authority.



## KIDS, POLICE, AND VERBALS...

Police do not have to take any provocative action to intimidate children. A child need not have committed an offence to feel guilty and scared when questioned by a Police Officer.

Section 81c of the child welfare act stipulated that "Statements made by juveniles at a police station were inadmissible in Court unless a parent, a guardian or an adult, not being a police officer was present". This was introduced in 1977.

However this regulation offers protection to children only when inside a police station. Whilst it attempts to ensure the presence of adult support for the child, often the upset and annoyed parents are uninformed as to the dangers of making a statement.

Recently at a conference of over 350 legal workers and lawyers organized by the Australian Legal Workers Group and the Legal Services Bulletin it was discovered that where a verbal confession was alleged to have been made by the young person, it was usually alleged to have been made prior to arriving at the police station.

New legislation to be introduced into State Parliament (at the time of writing) The Community Welfare Bill does not alter the controversial section of 81c. The fact is that most children are questioned outside police stations and in these situations they are given absolutely no protection. Statements made without protection are frequently used in the Courts as the prime evidence against the child. If the child denies having made the statement then it boils down to the child's word against that of the police.

There are numerous cases on record of threatened and actual physical violence by police on unco-operative children. Police have been known to promise easier treatment for kids who agree to and sign fabricated confessions, which almost guarantee convictions in the Police's favour.

The Police are the crime. Demand Heresy evidence by police be excluded from courts, as is all other heresy evidence. Demand statements by children be only given in court after private consultation with an independent legal advisor.

**STOP POLICE VERBALS.**

### KIDS LEGAL ACTION GROUP - DEMAND

1. Heresy evidence by police be excluded from courts, as is all other heresy evidence.
2. Statements by children can only be given in court after private consultation with an independent legal advisor.

STOP POLICE VERBALS

CONTACT:  
KIDS LEGAL ACTION GROUP  
407 Marrickville Road  
Dulwich Hill 569 3222

PRISONERS ACTION GROUP  
P.O. Box 215  
Glebe 660 3449

The actions over the last two years of residents, police, politicians and the Press to remove prostitutes from Darlinghurst in Sydney's inner eastern suburbs is a classic example of the kinds of conflicts which develop over red light districts in most modern day metropolises. What few people realise in their readiness to condemn the prostitute is that the main currents of perpetuating prostitution depend on two strands: patriarchy and capitalism.

The first of these strands, patriarchy, is as old as prostitution itself. Both have gone hand in hand since the earliest civilizations. But the peculiarities of intersectorial disputes over prostitution in a community are unique to urbanism, because the arguments for the eradication of prostitution which oppose the arguments favouring it elucidate two types of social problems: the inevitable conflicts of interests resulting from compressing divergent groups together into tightly-packed communities; and, the diametrical opinions stemming from the ideologies pertaining to morals and the fallacy of the male 'sexual impulse'. A typical compromise to this situation is confining prostitutes to the ghettos or a specified non-residential section of the city so as 'decent people' will not be offended by the sight of them, while at the same time having them within easy reach of the male population, which demands a ready access to sex and sexual diversion.

The hypocrisy of out of sight but not out of reach is a typical ploy of male hegemonic power, not the least of which is the constant threat looming over every woman that if sex is not made available to men, then the male sexual impulse is likely to run rampant. This belief is even echoed by the prostitute herself when she claims that her presence serves to protect other women from rape. The fear of rape is men's most potent weapon in maintaining control over the female population, and it provides a perfect rationale for the perpetuation of prostitution. But neither the existence nor the abolition of prostitution affects the continuing rise of sexual violence in or out of marriage, because on the streets or in the nuptial bed the idea that it is the male's god-given right to have sex on demand still prevails.

If prostitution is propped up by the male demand, why does it persistently receive condemnation from the patriarchy? The reason for this is based on men's control and domination over women and the threat to the patriarchal social order that would exist if women were allowed the same sexual freedom as men. If control over women is to be maintained through the structure of the monogamous family, ideally the numbers of prostitutes must be kept to a minimum by denegrating and punishing those women who remain unmarried and appearing to have sexual freedom. Besides, to satisfy the sexual appetite of large numbers of men there is only a need of the maintenance of a small group of the most servile and desperate of women. Prostitution, says Engels, "is as much a social institution as all others. It continues the old sexual freedom for the benefit of the men. In reality not only permitted, but also assiduously practiced by the ruling class, it is denounced only nominally. Still in practice, this denunciation strikes by no means the men who indulge in it, but only the women. These are ostracised and cast out of society in order to proclaim once more the fundamental law of unconditional male supremacy over the female sex". And Engels was right on another point: that the line of demarcation between prostitution and marriage is thin; for, it is not just the prostitute who suffers, but all women. The woman in the business of sexual sell is openly stigmatised as an impure harlot, but, in upholding the code of morality,

the chaste and pure homemaker is sexually repressed. By creating the dichotomy of the matron and the whore, men are able to use the one stereotyped image as a measuring device against the other and thereby have a clear notion of what is expected of their wives. Thus prostitution not only illuminates the social imbalances existing between the sexes, but also exposes the glaring hypocrisy of the monogamous family. As Marro in *La Puberte* puts it: "The only difference between women who sell themselves in prostitution and those who sell themselves in marriage is in the price and length of time the contract runs."

In Darlinghurst, the clientele traffic is so heavy at times as to be bumper to bumper at 1 or 2 am. Lone males cruise by making their selection, some of them in Rolls Royces and Mercedes. It is obvious why men who own these types of cars prefer the dimmer back streets of Darlinghurst at that time of the morning to the bright lights area of Kings Cross. And it is not only incognito gentlemen who do the cruising, or even lone males in more modest vehicles, but carloads of young men out for a fun time, not necessarily to pay for it either, and to let everyone know they are around. These noisy hooligans, whose idea of 'fun' is throwing beer cans at the girls, hanging their genitals out of windows, or seeing how many girls they can hit by running their cars onto footpaths, are on the increase as a result of the recent publicity given the area. Also on the increase are men pretending to be clients who prey on the girls by knifing, bashing with iron bars or threatening them into handing over their nights takings. The fact that many of these girls neither operate from houses nor are controlled by pimps (or 'protectors') heightens the risk factor for prostitutes in the area, and it emphasises the desperate need in some young women having to take on prostitution as a means of surviving. The one

one-way violence committed against prostitutes is a terrible indictment of the low opinion and hatred men have for not just these women but women in general, for the girls on the street are open targets as they are the most vulnerable of their sex.

Clients far outnumber the girls, yet rarely do they get booked by the police, who overlook the men and mercilessly harass the prostitutes. Since the repeal of the Summary Offences Act, which included laws against street soliciting, by the State Government in 1979, the police have had to resort to using misdemeanors unrelated to prostitution to continue their persecutions of the girls. One favourite charge is to book the girl who contracts business through a car window for obstructing traffic under Section seven of the Offences in Public Places Act, after the client has driven away. Another, more commonly used, is charging the girl with seriously alarming and affronting another person under Section 5 of the same Act, often when she is simply walking home or to the shop. The prostitutes are seen as the cause of all the area's ills, for the police reason that if the girls were not there in the first place then neither would the carloads be there. One sergeant told me after a girl had been attacked with a knife that the prostitutes were to blame not only for the rowdiness and lewdness of the hooligans but also for male violence. Thus the actions of the police, acting as the moral vanguard of the area's 'decent' citizenry, reinforce the notion that ultimately women are responsible for the sexual behaviour of men. While the wife contains the male 'sexual impulse' at home, the prostitute is seen as bringing it out into the open.

The real enemies of the girls are a small number of residents, many of whom moved into Darlinghurst knowing full well that prostitution existed in the area before them. Yet, they bitterly complain to the police and furiously lobby for political action, and with such fervour and determination as a united body with nothing else in common but their

supposed problem with prost girls, on the other hand, w lose in the face of such pe tion, remain immobile and d not fully aware of the exte stacked against them. Most ever, seem disinterested in ist group or the plight of woman told me she felt safe on the streets. The activi formed a powerful body of l strong support from the med Liberal Party, and seeminl It would appear that the Ci an organization formed by t the clean-up campaigners am dents, is not just supporte but acts as a front line at Party's political ambitions accuse the Labour Party inc City Council of complacency

Labor Government of encour by repealing the Summary Of stories instigated by the C include complaints of the g on the residents front door left on front lawns, while selves quiver in fear of th tors'. There is no truth i stories, because the girls' places to take their client them have pimps for protect is the girls who are vulner by residents who have been bottles filled with water o from their flat windows. O resident poured metho into and hurled it onto the road lighted wick. The explodin the legs of a nearby girl a rated her. None of this wa press, because the object o was not to relay the truth, the existing prejudices reg tion and to sensationalize between residents and prost morality and 'decency' acco eois standards on their sid indignantly applying pressur and with the traditional at towards prostitutes, this s very vocal residents has pi dously powerful forces aga and even managed to have o clean through the agency of scare tactics by the police their legal jurisdiction wi that would make the Black-h of South Africa and souther hardly needs to be said th 'clean-up' squad is compris the politicians for and aga for two, and the President Reform Group is a man. The also opposing the girls but ically follow their male le

IN

PROSTIT



# POWER AND PROFIT

Now let us turn to the second of our two strands, capitalism. According to a number of social scholars, prostitution is a direct result of economic deprivation. As early as 1857, Parent-Duchatelet, a French observer, wrote: "Of all the causes of prostitution, none is more important than unemployment and the poverty inevitably resulting from low wages". Reporting on 5,000 prostitutes in Paris, he noted that all of these women were victims of abject poverty, seduction and abandonment or parental rejection. In other words, they had little choice but to turn to prostitution for their own and their children's survival. In his day prostitution was a by-product of the Industrial Revolution, which induced or forced thousands of the rural poor into the stinking abysses of the industrial cities but then failed to provide them with work or adequate means of living. By the 1880's London had some 80,000 prostitutes. These were the most desperate of working class women driven into sexual commerce for the exploitation by and benefit of bourgeois men. While politicians babble about declines in morals and the incompetency of the opposition party incumbents, the truth of the matter is that the rise in unemployment promotes a rise in prostitution. Thus, the rhetoric of the Sydney County Council Liberal aldermen, pointing accusing fingers at the State Labour Govt. is either an attempt to shift focus from the economic failures of the Federal Liberal Govt. or real ignorance of the prostitution-unemployment nexus.

Capitalism and the profit motive are mighty driving forces in not only keeping prostitution in business, but also when it suits, in driving it out of business. Fierce competition often exists between landlords, organized criminals and redevelopers to control or eradicate prostitutes, depending on which force is the most powerful and where the capital gains are strongest. In her expose of prostitution in New York, Gail Sheehy in *Hustling* found that some of the city's most prominent men were large scale property-holders whose properties included brothels, massage parlours and sex shops. Amongst these notables were esteemed businessmen, banking firms, an in-law of President Nixon, a relative of Governor Rockefeller and members of the City Council's development committee, all anxious to lend support to the reigning Mayor's low profile on prostitution.

A lot of fat fingers are in the prostitution pie. These include brutal pimps who terrorize the girls into sharing the take; hotel proprietors who hire out rooms to prostitutes for a fee many times the standard tariff; corrupt cops who hold their hands out for the weekly pay-off; drug peddlars whose prostitute clientele with their low self-esteem and degrading

job, are the easiest targets for dope pushing. These are the petit bourgeoisie of the commerce. But the list goes on, from lawyers who specialise in defending hookers and offering bail-money with interest, to politicians hungry for votes enough to flog into resurrection the dead horse of prostitution. Landlords with a vested interest in a string of brothels would be anxious to encourage police crack-downs on street soliciting in an effort to drive the girls into the shelter of their over-priced rented houses. Yes, prostitution is BIG business; that is, big to everyone in it but the prostitutes. Charles Winick and Paul Kinsie in *The Livery Commerce* point out that of 2,000 prostitutes they interviewed over ten years less than 100 ended up with any kind of savings.

Whilst capitalism ensures that prostitution is one of the fastest methods of making money in the shortest time for the parasites in the trade, on the other side of the coin it can also stand in the way of a

capitalist venture, which is the case in the Darlinghurst dispute at the present time. On the front page of an early edition of *The Daily Telegraph*, Saturday, June 19, 1982, there appeared the usual story of prostitutes screwing on the front lawns and the call for official red light zoning, replete with photographs of girls standing on a corner. On the very same day a large, new block of luxury units right on the same corner was opened for inspection. The owners of this behemoth living space would be more than anxious to see the prostitutes off the streets in order to reap the highest sales possible for the units. A lot of money has gone into this establishment, and the only thing preventing a fortune over-night are a handful of street girls. Combine the capitalists involved in this venture with fear-ridden little old ladies with Victorian morals who live in the area and you have a political force more potent than the slickest opposition party. It is perhaps more than coincidence that the one street so far cleaned up by a police blitz - a street in which no more than twenty girls ever operated - is situated alongside these same luxury apartments. What is apparent in this episode is, whichever way the cash flows, the prostitutes are the pawns at the mercy of high-finance investment and turnover. To some men they are a commodity and an asset, but to others with money and power they are like the wilderness before the bull-dozer of the Gordon-Franklin dam-builders.

Darlinghurst is not an isolated story in Sydney, but is set in time and the history of prostitution. The Rocks, on Sydney's dockside, underwent a change early this century when a clean-up squad drove the prostitutes out and the area became an aspiring middle-class suburb. Woolloomooloo was a red light district in the twenties until it too experienced the process of change into a 'respectable' neighbourhood. Next came Paddington, Surry Hills and South Sydney, each in their turn being cleaned-up and made 'respectable'. Kings Cross seems destined to retain its red light status. But Darlinghurst, like the others, is now in the process of change after nearly thirty years as an unofficial red light district. The middle class is moving in and with its influential string-pullers, weight and 'decency' on its side the writing is on the wall for the prostitutes, for they are now under the same pressures to move out as their predecessors had experienced elsewhere. So Darlinghurst is history repeating itself, and one only has to take a walk around its backstreets to see the same kinds of redeveloping, renovating, art galleries, antique shops and pot-plant outlets springing up that are now a part of Paddington, Surry Hills and the 'Loo to realize this. The last of the working class inner eastern suburbs is on its way out, fast. Where are the girls to go in the end? I'm sure this is the least concern of the new Darlinghurst residents, for they are getting what they want.

UTION

# FIGHT FOR FREEDOM

What against? You ask. "We are free. we live in a democracy which means "for the people by the people to the people".

The fight is from involuntary incarceration, compulsory drugging, shame, stigma, ostracization, loss of employment, poverty, degradation, ignominy, false accusations (arson), depression, suicide or perhaps even legalised manslaughter.

Above all, being made into a compulsory invalid, 85% unemployable by drugs and so a hidden unemployment statistic.

Drugs have become an overwhelming societal problem and even alcohol may be classified as such and yet we are being brainwashed into addicts.

## THE SNARE

When one is admitted to hospital, ignorant of psychiatric procedures, this innocence is taken complete advantage of by your own faith and so unknowingly the body, mind and spirit is rendered captive, a mere statistic that is to be treated at the lowest common denominator and most suitable for all because there are so many.

A paternalistic know-all attitude prevails and you become a convenient cog in the system and for a long, long time, innocence may prevail and some may never become wiser. Trapped by the system until death.

The side effects are all accepted as a necessary part of life to "cure" the major overwhelming EVIL.

## INSANITY

What is insanity?

Actually superficial sanity is practised by most in this Rat Race.

Insanity or alleged insanity is just an experience of life just like anything else. Even depression is a natural feeling of expression. For some it can be highly educational, a breaking through into a higher light, rewarding, yes, even a gift of great magnitude. But you are not allowed. This flight from the mundane into a higher order, knowledge and conception is FORBIDDEN. If one persists forcible injections may take place to be made yet again into the thoughtless, miserable, confused worm that you were destined to be in the first place.

In this abject state you are considered "cured" providing that you take drugs for the rest of your life and you are alleged to now lead a rewarding life because you are returned to society.

Oh yes? Indeed? How wonderful to stare at walls, drag up enough initiative to do the shopping, washing, ironing or even bathe yourself and perhaps possible derive enough energy to make the bed.

But you are no longer INSANE, the all important point. Be grateful, live in your hovel and watch endless days pass in a confusion of annihilating boredom. Speak up and against? Cry out that there is something better than this dreary excruciating helltorn existence?

Oh no, by now you know what faces you. They have done their job excellently. The murder of the spirit.

You are reduced to a coward and overwhelming FEAR leads to silence, continuous oppression, suppression, repression and rejection of any real needs and claims of being a genuine human being. (An object above all and that's all you are, FLOTSAM.)

Decimated by a form of psychological brutality that is all surface superficial concern with no real degree of compassion, or understanding.

Beneath this callous treatment that has been and is meted out to the patients is the practitioner's own deep-seated neurosis and their own fears and anxieties - insufficiencies

are released by using a sacrificial victim. This is simply known as neurotic displacement. The God of Medicine can show many faces, the most often revealed is arrogance, superiority, and, as like as not, the busy, busy syndrome to create more inflation of self-importance.

But he is only neurotic while you are psychotic and by this factor, our God of medicine continues to hold the very reins of the horses that hold the chariot. Your mind is no longer your own. By law it has been legally assigned and this God is now your keeper and driver. A psychological murderer and he knows it not.

But you were born a woman. You were not supposed to have a mind in the first place. Your place was housework, children, the ideal Mother.



The Deity upstairs in the glorious never to be seen, shines on. All glory be to God. You are learning your lesson, the hard way. Dutiful and submissive. You were destined to be for man's pleasures and dictates.

Your duty is to be manipulated and exploited in every possible and conceivable way, the same as the rest of society who are so law abiding. If necessary, sell yourself. Take rape as a fact of life. No one will accept that an insane person has been sexually abused or violated. Ah yes, but there are worse things.

What?

The rape of the mind by legally acceptable psychological torture.

Conform yourself into the mediocrity without one sparkle of imagination, initiative, courage to be better and we will spit on you for becoming insane in the first place.

"Short of money? Then sell yourself." was one doctor's answer. A most friendly pervert. When leaving the surgery, full of physical pain (untreated) the glorious sun broke through contained in my mind and I began to laugh heartily and that if you please must be done in private, otherwise that will be diagnosed as hebephrenia can be taken away for an attack. I'm not joking. I'm serious. Locked up for LAUGHING? Indeed yes.

But what does it really matter?

You may well ask, after all YOU ARE A CHRONIC SCHIZOPHRENIC in the first place. The records say so at your very first admission. \* They said so. God is NEVER WRONG especially with Fred Nile still vigorously batting his innings telling you what you must do with the female body and not at his financial expense either.

\* CONTROL BY BIGOTS AND IDIOTS CODA or postscript (example of minor psychotic implosion - not running amok-explosion)

Dear Mr. Fred Nile.

Your God is a sadist. Find someone else for your neurotic displacement. You have an unhealthy mind and are not healthy for women to be near.

A sixteen year old pregnant woman has been sentenced to 100 lashes by an Islamic Court. (after birth)

That is your religion. Go there and you will find all the victims you need to satiate your neurosis.

Emigrate.

Psychiatry itself is neurotic \* You are the person who can cure yourself, yes you, not any doctor.

\* Based on fact i. e. Freud was a well-known neurotic.

# women FEMINISM & THERAPY



In a society which is based on controlling people from the minute they are born, forcing them to play certain roles and conform, it is to be expected that anyone who dares to be different will be punished. This is what psychiatry is all about. The so-called mad person must be restrained and retrained until they conform again.

The anti-psychiatry movement of the '70's was strongly opposed to the oppressive forms of "treatment" offered by the medical profession to the "mentally ill" patient. They seriously questioned the concept of mental illness—believing that the alienating, stressful lifestyle of today's society had much to do with the madness many people experienced. Technology and the production line has removed us from the simple basics of life.

In keeping with modern technology (which should have its uses in a society which paid attention to people and the environment instead of profits) the standard reaction to madness, within mental institutions, is to administer drugs or electric shock therapy. The anti-psychiatry movement offered an alternative in the form of breaking down the hierarchy between patients and staff, so that patients were treated as people. The emphasis was taken off drugs and shock treatment and put onto caring and sharing life with these people. "Patients" were encouraged to take some control over their lives instead of becoming totally dependent on drugs and the institution.

Feminist therapy has developed as a part of this alternative to psychiatry and no doubt in response to the fact that both psychiatry and anti-psychiatry tended to ignore issues more specific to women. For instance, women have been put into psychiatric institutions because they cannot cope with being raped or being beaten by the men in their lives! For such "madness" the treatment is drugs, drugs and more drugs. While anti-psychiatry did not automatically treat with drugs, there was no special attention given to "women's problems" in the early years of the movement and most therapists were men.

Feminist therapy has responded to a need, but it has not taken into account the fact that it should be available to all women, if it is to have any social impact. Unfortunately, most feminist therapists are charging prices which do not differ much from those of their "straight" colleagues (\$20-\$30 per hour). There does not seem to be

much questioning of how this economic factor immediately excludes women who do not have much money. There is little attempt to foster a situation where women who cannot afford \$20-\$30 per hour are still able to reap the benefits of an alternative, feminist approach to the mental health system. As such it is elitist.

Many feminist therapists still function in a one to one situation (therapist and "patient/client"). While this sort of attention may be what a woman needs for a certain period of time it is also a situation which creates dependence, because of the power the therapist has over the other woman. It is too easy to assume that the therapist "knows best", regardless of the form of therapy used. And there is no "correct" therapy - they are all based on various theories which may or may not apply to that person. The therapist may have some valuable skills and experiences to offer, she may be a very caring person, but she does not necessarily have all the answers. We may have the answers ourselves but need encouragement to think them through and make our own decisions. Finally therapy on a one to one basis continues the traditional approach of treating the individual as "the problem" instead of looking at that individual as a part of a problematic society that needs changing.

Some of the techniques of self-help developed through C. R. groups, in women's refuges and women's centres are not given the recognition they deserve. In these situations women come together with similar problems and discuss them informally. There is no need for a therapist (other than someone to initiate discussion until everyone gets to know each other). Women not only have the opportunity to both gain and give support but can also see that they are not isolated, that they may be subject to many of the same stresses and crises as others, and that their distress has something to do with society and the pressure to conform.

There is not something "wrong" with the individual woman - there is something wrong with society.

One group of women who have attempted to come to terms with these problems are those in the "Louisa Lawson House" Collective. Here there is a recognition of the fact that to encompass all women treatment needs to be free, preventative and not based on the traditional hierarchy of doctor/therapist versus patient.



Most of the anarchist men I've met have shown a lack of interest in the idea of exploring their sexuality via discussion with other men. But without embarking on a self-delving journey of discovery how much can men contribute to the ongoing struggle for human liberation? In revolutionary politics any attitude held by a woman towards men is a controversial one and could be taken as an attack on male anarchists. I hope this isn't. Nevertheless, it might at least be a starting point for discussion on sexism and feminism and why so many anarchist women feel the subject a taboo or not worth the time discussing with anarchist men.

Sexism is an integral part of all oppression, - working class, racial, childrens, minority groups, they all include sexual oppression. It's here I feel, many anarchists tend to fall down in their resolve to "Question Everything". As an anarchist-feminist this is what I'm trying to do. Asking questions in the hope of prompting action.

So, why don't more men seriously consider doing things to challenge patriarchal attitudes in their personal lives? I've met some who do but too many aren't. Sexism is a basic form of authoritarianism (women are

used in advertising as fuck objects- we need solidarity to fight this). The confronting of males by other males about sexist remarks, put down situations occuring in the street, at parties etc. is too rare.

But it's not to late. When men do seriously challenge sex stereotyping and conditioning, their influence on the backward attitudes of others is, from what I've seen, very good. This influence could grow. That is why I suggest that all anarchist males should begin forming discussion groups as a way of adressing an important problem for the anarchist movement : how to love and understand each other so we can be better equipped to lay the groundwork for a worthwhile change to the present situation of humanity.


Since the upsurge of the Women's Liberation movement in the last decade or so many women have got a lot closer to liberation than their counterparts. The persistent struggle of feminists in Western "democracies" has brought about major changes in women's lives,

*an important matter to be discussed*

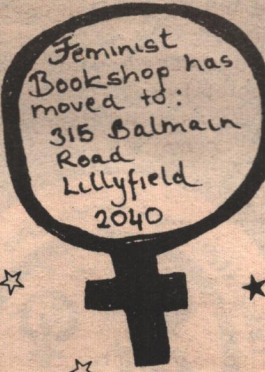
divorces, increased presence of women in the workforce, the opening of traditionally male occupations and careers to women etc. However this has not always meant improvement in conditions for women, especially where personal politics is not a factor (for example women tram drivers/housewives, clerks/housewives etc). There is a need not only for economic and social change for people in this society, but also a psychological one. Women's ideas about sex roles are changing more rapidly than men's.

The PERSONAL IS POLITICAL and women will never be totally liberated until this attitude to revolution is recognised and emphasised by men. Or in other words, without the concomittant and equal effort of men to liberate themselves from the male stereotype.

Freedom can't be experienced in isolation from my sisters or my brothers.



PEOPLE'S INFORMATION PRESS  
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Feminist Bookshop has moved to:  
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2040

- ★ No your honour
  - ★ You misunderstood
  - ★ You see
  - ★ I want to be free
  - ★ Trip my mind out
  - ★ Love, take, give
  - ★ Nothing's mine
  - ★ I don't care
  - ★ I need no deeds
  - ★ No certificates
  - ★ No clean-bills
  - ★ TO EXIST
- For patriarchal's sake  
SHUT HER UP
- But before I go  
Your honour  
I want to tell you  
With all undue respects  
Your justice  
You can stick it up  
Your oppressor's arse  
I want NO PART OF IT  
rebel lion.
- ★ Just isn't just
  - ★ A lot of bullshit
  - ★ It's man's super law
  - ★ Superimpose on fellow men
  - ★ Instrument of oppression
  - ★ Keep them in line
  - ★ And protect golden fucking PRIVATE PROPERTY
  - ★ Fences, gates, locks, keys, MINE, MINE, MINE, MINE
  - ★ Conform, observe the laws
  - ★ Don't rebel
  - ★ They'll shoot you
  - ★ Or lock you up
  - ★ We don't need your jails
  - ★ Your psychiatric hospitals
  - ★ Can't you see
  - ★ We're already BEHIND BARS
  - ★ Justice, weapon pointed at you
  - ★ Aborigines, women, children
  - ★ Brothers, sisters in oppression
  - ★ Rape, assault, abuse, depression
- GUILTY OF MADNESS



### anarchist feminism

The Everything collective has made tapes for radio and written articles for newspapers on Anarcho-feminism. Because these were made by group effort they tend to stress points on which we agree. However, we do not agree all the time and that, I think is the most positive thing about the Everything collective. This article is only my view of anarcho-feminism. I wrote this, not in response to anything else written about A-F but really in an attempt to put my own views into perspective.

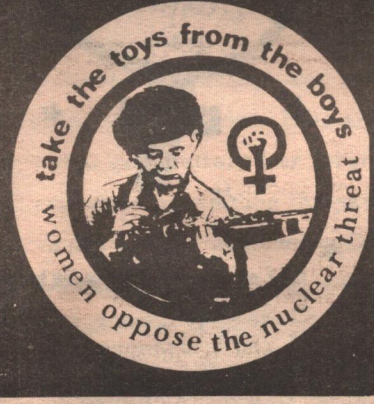
workers, or a street where production and distribution of food is organised by a street collective. An anarchist society would mean all participate, all contribute and all are free to choose how they will survive. It is not the ideal society in the sense that it requires no effort, that it requires no self-discipline. But it is in the sense that it is understood that no person have power over another, no decisions are made without the consent of all those affected.

change it. This is what I mean when I say the personal is political, you have the right to make every decision that involves you. The society makes us think that we women and men have no control, of our minds our bodies our lives that we are atomised, that the individual is all important at the expense of others but has no ability to make any decisions unless they are the right decisions. You have a coca cola and go to work, what do you mean you don't want to, it's your decision, go starve on a park bench then until we give you the dole in six weeks. This society is control in the name of the individual, no choice in the name of choice. The whole society coated in a sugar veneer of drugs, TV that you choose to watch.

body that comes for pleasure or aha (the system hoodwinked) professional, equal... equal? to what? It is impossible to oppose this unless we realise it first. Anarcho-feminism is about not playing the game but becoming involved in the movement towards autonomy, where no-one is buyer, no-one bought. You must oppose sexism on a personal level but you must recognise this as being a result of and particularly related to what is behind it, a monolithic western society in which women are informed daily, and men are told daily that we are part of the goods, that we are for pleasure. This is not understood or recognised by all, and this is why there is a great necessity for an anarchist feminist newspaper. No-one is automatically an anarchist or automatically a feminist. People become aware of alternatives through hearing about them and alternatives are not just ideas but support networks, access to other people who feel the same way. To say that people are not automatically anything is to recognise possibility for change to respect the true individuality of persons. Labels are ridiculous anyway but they have only one use and that is so that people can locate opposition to the state. Patriarchal capitalist society is a hydra. We are all minorities, gang up, withdraw support. The goods refuse to see themselves as goods any longer.



# POISON GIRLS



Invisible people, show yourselves  
Say what you want.  
Show who you are.  
Reclaim the life that is left.

## confrontation

DM: What do you mean by confrontation?  
Vi: What I mean is people expressing themselves in such a way that questions the normal, accepted, numbed, deadened view of what we are, whether that's seen in terms of sex roles or artistic styles or whatever. It's essentially not conforming and by the way you don't conform you challenge these ways of perceiving the world. So when we talk about continuing confrontation, what happens is you can challenge and come across in a new and uncomfortable way, but after a certain time people get used to that and it becomes another game to play. You know I've seen that happen in all sorts of political circles. Whether it's the challenge of somebody who says they're an anarchist and doesn't want government, "fuck the system and all that", and that's exciting for a bit because everyone feels uncomfortable. Then everyone wonders what you're going to put in its place? Or in feminism, you've got the same kind of thing, "I'm not going to conform to those roles", and you carve out a new position, but after a while people get familiar with that and its another way of avoiding questions and avoiding growth.

## growth

Lance: I think there's always a tendency for people to find ways in which they can relate to each other comfortably, in daily existence, in most of your relationships you choose to mingle and accept whatever's going on. I think that's OK but the tendency is for the desire for comfort to smooth things over which shouldn't be smoothed over if we want to change and stay alive. I think that's a sort of deadening process if it's allowed full rein, and I think that tendency exists everywhere, not only in non-radical areas of life, but in radical areas.  
Like it's better to smooth things over than at least you've got friends/people who like you and support you. The tendency is not to confront them and break that comfortable circle. I think we have to try to do that continually to stay alive as a sort of communicating entity.  
DM: Do you think you have that comfortable relationship with the audience?  
Vi: Compared to the beginning it's got a lot more comfortable, a lot more accepting, trusting and respecting. That's good, but if we lose the capacity to set up a tingle with the audience, because we're too much what's expected, then I think that we'll get bored and the audience will get bored. If we think what we're about is important and we want to continue, becoming comfortable is the last thing I want to happen. It's the same with a personal relationship, after a while things get a bit pre-



# ANARCHY AND MUSIC

## WOMEN — poison girls

dictable and excitement is part of what's necessary to continue to grow so that the boredom doesn't happen, or at least it's balanced by the fact that you're turning over new ground all the time. It's the same within our dynamic as a band that if we go on playing the same patterns musically, or behaving in the same way all the time, it'll get to the point where it's going to be a drag to rehearse. I think that that continuing desire to be unfamiliar, to be unpredictable, to take risks, is what keeps any entity alive, whether it's an individual, a relationship, a band or a relationship with an audience. It's important for collectives to understand this anyway, to stop it being just another tradition you're setting up. The left is full of that and ultimately it takes away anything that the left is supposed to be about, because here are people who're supposed to be radical and if you then say that means believing in a set of precepts like "well of course we're not racist", "of course we're not sexist", we all agree about these things don't we? So we'll do songs about sexism, and racism and we'll think we're all right, but we'll go around in our daily lives being just as racist and sexist as ever. That's worse, because you've sold out on the promise of what the idea was for change.

## patriarchy

Vi on the patriarchy:  
I think that the patriarchy exists. It's got a strong grip on reality and the way things are defined, and there is an authoritarian male fatherly dominance. It puts us in a position of being children, because I don't feel a part of that structure. I am not in power in that structure. The most healthy option any child has in that situation is disobedience. That means refusing to be pigeon-holed and defined, because once you're defined you can be manipulated. By disobedience as individuals or as civil disobedience you at least exercise a right to define your reality; it's always in opposition and that opposition isn't always out there, the patriarchy is in the structure of the world we're acting in, living in, playing in, so continuing confrontation is to jump out of a box as soon as I feel the lid's closing over my head, whether that's the way the media define you as a punk band or as a feminist or a this or that. I've got my own personal ideas as to what these things mean, but I also know what the categories mean in terms of the media and the way it manipulates the band, people and factions one against the other, so for me it's yes, we will continue to be disobedient, we won't believe in those categories, because every human person is bigger than any category.  
DM said that there is a great deal of pressure to categorize yourself in terms of politics, sexuality (gay or straight), youth sub-culture (Punk or skin etc). We also asked

them about the use of matriarchy symbols, the double-headed axe, on their latest LP, Total Exposure. Vi explained that this was one of many symbols on the LP cover, and it was a symbol against one form of oppression.  
DM: Do you think a matriarchy would be less oppressive than a patriarchy?  
Vi: Yes, I think it would be less oppressive. (Laughs) I think that it's an amalgam of all these things (ie feminism, pacifism, anarchism, etc) that's going to mean a real change, and not just the replacement of one power form, one phallus for another.  
music  
Here we discussed Anti-Sexist Noise as an organization, and what radical function it could perform. One point we talked about was putting on gigs where women's bands could play, as it is often difficult for them to get gigs.  
Richard: What way is putting on gigs that women can play at any different than having a peace march with Tony Benn?  
Vi: I think that the sort of support that women need, that I needed when I started playing, and feeling I wasn't the only one, that's really positive. As long as you don't get stuck in any symbol or any box, any person's bigger than those symbols, as long as those areas keep

limb of the patriarchy, but it's not the only limb, there is also aggression, racism and all the 'isms' where there is a power structure; Beware of setting up situations where you can stop thinking!  
If women are going to get into

Poison Girls, Vi Subversa, Lance d'Boyle and Richard Famous at their East London house. The main theme of the interview was "continuing confrontation", that is, taking risks, and not getting bogged down in familiar, safe ways of acting and thinking.

that did give me the confidence to do it, but it wasn't just that they were women. They did something else, they were amazing live real people, taking risks in what they did, showing bits of themselves that seemed really human, singing

# ABORT THE SYSTEM

positions of relative power, that is out of our powerlessness, I don't mean power over, I mean in terms of being able to use our own power, what is it that we're going to do with that power that's actually essentially different from what all the boys have been doing with it up till now... I hope that for enough women that [feminism] will just provide a key to go through another door. When we wrote State Control and Rock and Roll (are run by clever men) there is a line in it that "Anarchy is this year's thing". I wanted to put feminism is this year's thing, but something made me hold back from that because I have a hope and a belief that women are going to be able to use their increasing awareness for feminism not to be a commodity.  
Richard: If there's a band saying "we're anarchists", and all that means is to put an anarchist symbol on their records then for me there's nothing there and anarchism, or

about things in a way that suggested deeper and more real things than most of the music scene that they were operating in. Similarly there've always been women musicians and performers, actors and actresses, but it's what you do with it that's so important, and ultimately for men, too, but I'm not so interested in that because I don't need to look at men, that doesn't help me work. It does help me work, or did at the beginning, to relate to and identify with some women, but there were very few, I can't think of any white women that did that.  
DM: Who're you thinking of?  
Vi: Mahalia Jackson, Nina Simone, they were two I can remember. Mahalia Jackson's a gospel singer.  
DM: What about Janis Joplin?  
Vi: I know on rare occasions people have said I sounded like Janis Joplin and I felt pleased. No one said I sounded like Shirley Bassey or Petula Clark or Hazel O'Connor or Lulu... It's not just women in bands, it's taking control of the material. I think that's what we're talking about. It isn't just enough for women to appear on stage, that's an old story.  
Richard: Well the other thing is women taking control of the situation, because I think the gig is a very male situation. We've had a couple of months without doing any gigs, and had time to reflect on it all, and gigs are very male-dominated and male-orientated events.



turning over, that'll be good. I think it's important to say that some women have started, myself is one of them, and I've known others, doing that in a mixed situation. I'm not saying you have to do it in a women-only situation, I think that some women will need it and some won't.  
DM: Men tend to be proud of skills they possess and there is a reluctance to share these skills with others, particularly women. It probably diminishes men's view of themselves if they see that women can do things in what they have been regarding as their preserve.  
Vi agreed with this, and said: There are people who are creating a situation where it is possible to be, whether you're a man or a woman, in a climate where it's recognised that certain games are done away with. That'll expand into other areas, because sexism is a

them as a band, are just a commodity to be sold. If it goes beyond that then that's when it starts getting interesting, that's when the confrontation starts. We can't just sell ourselves as an image of an "anarchist punk feminist" band. We try to make something of ourselves come through all the smoke-screens that you're given.  
Vi on women musicians:  
There are very few women performers in music that I can identify with. Thinking back over the years, all the women singers I heard, most of them seem to have nothing to do with me at all. They were very plasticised and perfect in an image way, that didn't include me. There are a few women who did manage to get through that, and most of them were black, women who I did identify with, and when I decided to start singing and playing guitar there were those women

Richard: From what I've been told women only gigs are much friendlier events. I don't know if it's possible for gigs with me, to be friendly in the same way. The excitement and fear is part of being there.  
DM: It's a shame if excitement and aggression have to go together.  
Richard: Rock music is very aggressive music, at gigs, violence and aggression is random, not planned.  
DM: But you don't get that at women's gigs, where they're playing rock music.  
Vi: I think one of the problems is that you have to confront so much in yourself if you're a woman, getting up there, taking hold of musical instruments, playing loud electric music. It's a long time before you handle that. One of the problems is that women learn to play, etc, in a situation which is very supportive all the time, like at women's gigs, then maybe there isn't that edge that pushes you to make more demands on yourself and the audience. Where that came for me was absolute terror, knowing that in front of me was several hundred young men who I couldn't trust to be into what I was singing

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# POISON GIRLS.....

about. I couldn't trust them to be sympathetic to what I was saying because quite often I was slagging off the sort of relationships that are usual between men and women, and men and men, and saying so quite explicitly. I was really scared. The only way I could get strength to cope with that was to be as clear as possible, and force myself to think through things so well that what I was saying stood a chance of getting through to what felt like a really hostile audience in a really hostile environment. That's why women's bands aren't more confronting, that they're operating a relatively comfortable circuit. I know that isn't true of all of them and that not all women's bands play only to women-only situations, but I think that even just being safe in the label of a "women's band" is somehow a comfortable label, and you don't actually have to push through yourself any more, you can sort of rest on your laurels. I think that's the danger. In the same way calling your paper anti-sexist could mean that you could rest on your laurels, or calling yourself a socialist means that millions of people will stop thinking as soon as they realise that they can belong to a really comfortable, good, OK club. Christians stopped thinking centuries ago. I don't want anything to do with situations where that's happened. I think it's death.

## women's gigs

*Vi on women-only gigs:*  
[There's a] celebration of strength, giving up of fear for a few hours, coming out, I've seen women being able to dance, I've danced myself more freely than in a mixed situation. I think celebratory events are lovely, but that's not all that needs doing. I mean for me there's a celebration in what I do anyway, I'm not saying that all we do is confronting, hard work and war, I feel very triumphant when we're playing well, getting through and getting across and there's something coming back, because I feel that that's through a whole lot of obstacles, and I do feel quite positive. We're now recording stuff which is completely different from anything we've done before, and that feels like a really important risk to take.

Richard: I think if we were playing in a situation that was just a celebration, then the values we would be celebrating with the audience, for the music that we do, would be the wrong ones.

DM: What sort of values?  
Richard: I think that the audience that we've had has been confused as to what anarchy is, I don't mean this in terms of a put down of the audience, but there's a lot of confusion about sexism, about anarchy, about freedom, about peace, about being anti-authoritarian, about being a rebel, I suppose, and if we just celebrated in that blind "Fuck off to authority" then I think that we wouldn't be doing justice to anybody. I think that what we've been trying to say is more than just "Fuck you! I'm here, I'm alive". It's more about trying to show specific areas in which we are incorporated into the process which keeps us quiet. For example, even to the extent of you saying "Fuck off to the government" and actually letting that happen (and wanting that to happen) because you're at an age when you can get all that out of your system so that in another couple of years you can settle down, have 2.4 kids, and an average income of £110 per week working at Fords or whatever. If we're just celebrating that blind rebellion I don't think that would be worth doing. I think that's very conservative and regressive in political terms anyway. With the Sex Pistols in '76 it became a political act to crazy colour your hair, and wear bin liners, and very soon it became a different sort of action. What I'm saying is there's not an option for us to be a band which is celebratory because I think that situation would be subversive to us and the people we're working with.

Richard: The most prevalent feeling that I get when I go to concerts is one of being let down, that you go expecting something and it doesn't happen. All I get is a rock band. It doesn't matter how good that rock band is, I get left with just "Oh well, I've seen an hour of loud noise and it went on just a bit too long and I had to wait a long time between the acts and the beer was expensive". I come away with those sort of feelings rather than that something's got me going and got me thinking hard about what's actually going on or even took me out of my head a bit, out of my existence.

## pornography

*Vi on pornography:*  
I see pornography as not just pictures of cunts and fannies and genitals and people doing humiliating things. That is hard core porn where the sort of sadism shows what is going on. But all the sort of murky areas of what's called

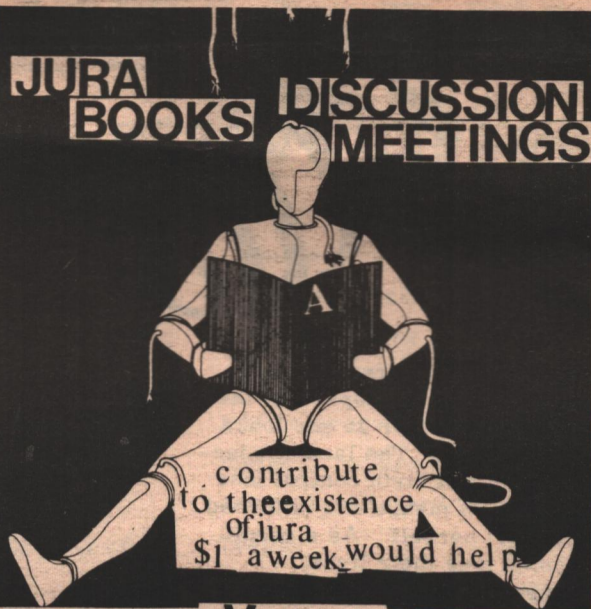
respectable art, literature, culture and advertising are full of it. And its all to do with objectifying women, cut up bits of women's bodies on hoardings for example. Yet the contradiction is, in a desperate desire to get out of numbness and unreality, the really hardcore porn image does have one edge. It can shock people into a sense of reality. Into a sense of physical selfness. Yes that's a decadent situation to be in, where you have to be confronted with cruelty and extreme pornography before you *maybe* have a physical sensation in your body. I know that's true for a lot of people and I think that's an indictment of the dead civilization we live in. In other words what I'm saying is Yes, I hate it, it annihilates me, it cuts me up, literally. But the impulse behind it is maybe the last death throes of some people trying to stay alive and I think that's a really horrible situation. The fault for that belongs with every life-denying act inflicted on people from the moment they're born, through education and all the conditioning. I feel it's tragic, I feel like crying as I'm talking about it.

We've got a picture of me nude in one of the hand-outs we gave out on the last tour, and it was very sort of shaded and black and white, but it was quite clear that there were tits and nipples there, I didn't think it was anything to do with pornography, it was a sensuous kind of image, and I thought it was quite good for someone like me to come out in that way, even if it's not recognised. . . .  
*The tape ends here!*

## FRAGMENTED EVENING

The door is locked, the windows secured, the phone off the hook. What does it all mean? Tried to stop the words in my head. Failure. Wanting to die. Wristless ballet. Spring of blood. Seclusion. I've turned round and round hundreds of times. Self-mutilation. Concentration on the pain. Solitude. The sound of the waves melts with the stereo: fluids and heart beats. Womb life. Re-create myself. Running out of energy. Why does it hurt? Knock on the door. What do they want? Only wish to be left alone. Dying or going home. Smell of the salt, early mist shading the forest. moorland caressed by the wind, chanting of the harp. Repeated knocks. Exiled on foreign grounds, loved no longer. Watery boundaries, vision of island. The wave always coming back to break on the shore. Distant knocking. You will not scream. Determination. independence. I did not refuse your love, nor deny mine. Just wanting it to be difference. Couple fading into each other. Where do I stand? Blood running in the bathtub. Dissolving myself in the wave. Silence. Desire in the ambulance.

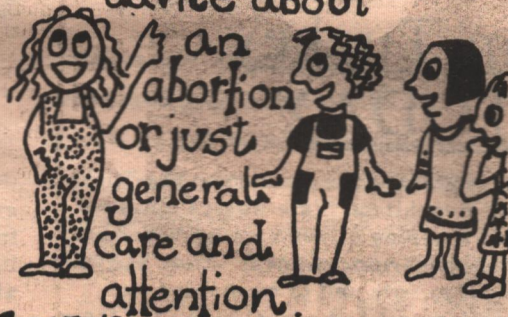
"A woman in a state of madness does not have for some reason the means for elaborating a delirium. Instead of language being the medium of expression of the delirium, the latter remains within the body itself - within the body itself. The dominant element in female schizophrenia is corporal pain - corporal pain. The feeling of deformation of transformation of organs etc. Thus in this case also women do not manage to articulate their madness - women do not manage to articulate their madness. They suffer it directly in their body. They suffer it directly in their body without being able to transpose it in some different mode. This does not apply to only those women shut up in hospitals or in a sickness recognized by society. Nearly all women are in some state of madness, nearly all women are in some state of madness. shut up in their bodies in their silence in their home.



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ABOUT ABORTION - for O who want, had, or need advice about



CONTROL  
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7644885

## SISTERS ?

Middle class ratepayer "merges" with Woman's group under the flats.

They are my sisters; I sit among them. Their eyes flash feelings they can only show thru anger and derision.

The eagerness to know is cut short by words they cannot understand;

Thru lack of education; because there was no use in it. . . .

What for? They would only earn money from men by giving birth & fucking.

So, now. . . After earning nothing and doing everything. . . .

They want to learn the rules.

But the rules are made by men for men not my sisters.

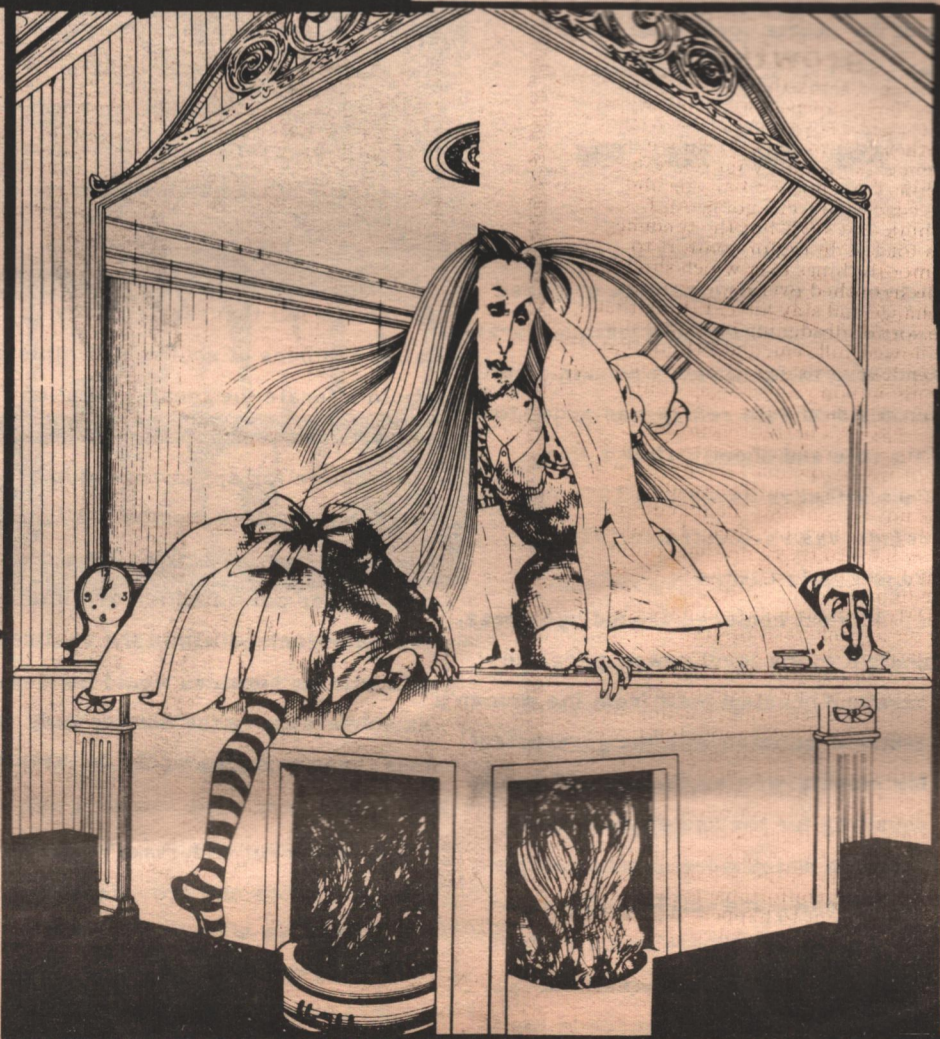
To teach them the men's rules, is to teach them that nothing is for them.

To teach them woman's rules, is to say there aren't any rules.

To teach them is to show them there are no rules that say "I love you, I will look after you, I offer myself" . . . Because they are not rules.

They are the unspoken feelings between my sisters

They look at me, thru their shining eyes my sisters.



watch it



# Where women are at in Turkey TODAY



1923 was the year when the Turkish Republican State was established and a series of reforms were announced concerning women. They had the right to vote and to be elected (to parliament) and educated to take their place in society. But the question is - how much of this ideal picture was put into practice?

Still women in villages (only) get primary education if they are lucky enough to have permission from their parents and if they have a primary school in the village. Especially in Anadolu, about 75% of women have no schooling what so ever.

Women are forced into marriage at the age of 14 - 15. Husbands are selected by the family and no comment is allowed from the girl, what so ever. "Head price" arrangements are made by the family - sometimes it is money or land that is exchanged for the daughter. Ofcourse, the girl doesn't get any of it - it is for the father.

Young marriage brings problems with it. The girl has enormous amounts of responsibility of taking care of the husband, working in the

fields and having children before even her own body develops. By the time she reaches 20 or 25 she looks like an old woman. The lack of education of health and birth control (she has access to it) means she is forced to try to abort herself. As a result, many women lose their lives.

Because there is no recognition of a woman's capability to think she is not allowed to express any opinion. From a young age she is not allowed to grow in self confidence.

During the early 1970's, some women in Turkey became aware of their position in society, their needs and by establishing their organization of the Progressive Women's Organization of Turkey, they started to demand their rights - peace and democracy better health services, child care facilities, equal pay for equal work. But the Progressive Women's Org. of Turkey was the first organisation which was banned as soon as a military marshall law was declared in 1979.

Turkish woman

# DARWIN ♀

This is an article on Women's Services in Darwin. We chose to print it because it deals with problems we have discussed. The difficulty of working in refuges etc with government funding. It is not only concerned with political difference but with problems of government interference. It is necessary to recognise our committment to autonomy as being essentially different to survival economics. The possibility of alternatives must be considered and the debate open to all of us who believe in social change.



The Darwin Women's Centre was set up in 1975. The service provided health, counselling, information, library and drop in facilities to womyn. Pretty soon a women's refuge was added to it's role and shortly after a Rape Crisis Centre as well. In 1978 the refuge was re-located, in 1979 the Rape Crisis Centre.

Protest centered around two areas, sexism in the local newspapers and bars and housing. Staff from the women's centre negotiated with the government for months, writing, talking and finally squatting for the use of empty gov't buildings which were standing empty while women and children in crisis were homeless. There was a certain amount of success, a small bureaucratic concession was made in the

shape of two houses earmarked for demolition. While these various confrontations were wrangling collectives were rapidly dividing along tactical lines - those unwilling to "make waves" and thereby risk gains ie. relative autonomy, funding for services; and those who believed that the gains were only tokenistic. It became obvious that the split was basic - ACTION vs NO ACTION. Consensus was impossible so decision making became a numbers game.

In March 1980 the Wimmins Centre/Refuge had its funding withdrawn by the N. T. Health dept. , apparently with the support of the local community.

At this time the third territory women's festival was to be held. Women from the Southern states were to attend.

Conservative members of the collective felt that the visibility of large numbers of southern feminists would alienate the local population and arouse the suspicions of those responsible for approving funds.

The collective members aligned to the principles of Action, felt also that any further politicisation of wimmins issues organised within the confines of wimmins services would be viewed as subversion by the funding body and thus these services would be threatened.

They could not undertake to limit public actions and protests but were willing to leave the operation of services to those who could make such an undertaking.

By May 1980, a crucial time for the administration of the services key staff/collective members of the Rape Crisis and Women's Centres had resigned. Several of the conservative members decided to resign outright or else to focus their energy on the women's refuge which they felt still had a chance of winning govt. approval.

The third territory women's festival was held and some feminists from the south stayed on, squatting in empty government houses. The morning talk-back show was jammed with insinuations of rampant lesbians or southern ratbags. One of the gov't. houses was demolished and the wimmin jailed. Harrassment of women occurred wherever they went.

Throughout this the women's centre workers had been engaged in activity to court local support to influence a favourable funding decision. In order to do this it was agreed by all women active that the differences in approaches should be clearly delineated. There were two groups emerging, one group was willing to establish a wimmin's services base and work within the constraints dictated by the govt. pursors; the other to the active pursuit of wimmins liberation ideology. FUNDING vs NO FUNDING. The goodwill of each group to the cause of the other soon broke down.

Despite efforts made by those working to retain the funding for the womyns centre - the Minister for Health

announced in late August that the centre would not be refunded. Bureaucratic excuses offered to the media were "missappropriation of funding and staff instability", niether of which could be bourne out in fact.

Wimmin working in the no funding group had set up a shop front known as Wimmins Business as a centre for their activities and an outlet for their produce. The Wimmins Centre remained open, staffed by volunteers but without funds, services began falling below standard and supplies were running out. Women running wimmins business had difficulties with housing being thrown out of squatts.

By Feb 1981 there remained only a handful of committed feminists in Darwin, Wimmins Business had closed and the Wimmins Centre was lucky to see 10 wimmin a week. The current situation (1982) is bald. The refuge Dawn House is strictly administered by a group of womyn so concerned about funding loss that they went to the Minister and expressed their concern about the dangers of operation by collective. Rape Crisis facilities are non-existent while the incidence of rape in the Nortern Territory is estimated at four times the national average. After two years of trying to woo the local community, the Darwin Wimmins Centre collective is beginning to feel, unhappily, that there is somewhere soon, a real limit to the efforts they can attempt.

## For Shelter and Beyond

For battered women, battered by the fist of your keeper, by the nailed boots of the man drunk on the bottle or the booze of his will by the angry man, by the self-pitying man by the man kicked by those who can afford to pass on rage

For the battered women, battered and bled by hunger, by bills coming in with the old bills unpaid and the phone turned off and the children with no shoes to wear to school.

For battered women, battered by the rapist in the street, by the rapist you thought your friend, by the rapist your uncle, the rapist in every man who uses women like someone he can wipe himself on.

For battered women, battered by birthing methods invented for doctors' profits, with your baby yanked out of you, strapped down battered by social workers prying, battered by jail, battered by divorce court, battered by electro-shock, battered by drugs that slow your body and snuff your mind.

For battered women, battered by insults on the corner and on the job by the lack of love, by the loss of love, by the rancid, garbage abuse that comes to the aged, by the death of children, by the death of respect for you and who you are battered but alive, women ready to give birth again to hope, ready to midwife hope for other bleeding women.

from... The Twelve-Spoked Wheel  
Flashing. by Marge Piercy.

# LOUISA LAWSON HOUSE CONTROL

Louisa Lawson House will be (if it ever gets funding) a special needs refuge which will provide accommodation and support for women experiencing madness. At present many of these women are being shunted from agency to agency, refuge to refuge and finally into psych. hospital. Her experience with agencies is frustration, her experience at refuges is that the other residents can't cope with her and the workers have not got the time, energy and skills to provide the support and resources she may need, her experience in psych. hospital is to be doped up and/or electrified into submission. She is then sent back into society with the new label - MAD - (Beware). More often than not she will be back again within five years.

Louisa Lawson House will be a non-institutionalised refuge for women run by women where a woman going through madness can have space out to work through her crisis. Women staying at Louisa Lawson House would be encouraged to initiate a self-help program which would concentrate on developing self-awareness, self-healing, coping and survival skills, and self-determination.

Full-time workers and back-up support crisis workers will be committed to finding alternative ways of encouraging women who experience madness to find the healing within themselves. The emphasis will be on building self-esteem and independence rather than perpetuating passivity and

dependence.

Louisa Lawson House Collective believes that such a refuge will need a back-up resource centre. The resource centre would act as a gathering point for networks of healing resources (i.e. massage, acupuncture, chiropractic therapy, herbalism, etc.) as well as books, mags, films, records, tapes on women and madness. It would also provide space for group work (i.e. stress management, self assertiveness, body image, communication, psychodrama, relaxation, yoga, tai-chi, massage, nutrition, etc.) specifically for women. Women from the refuge would be able to take advantage of the resource centre when they felt it appropriate thus allowing women to determine the rate at which they work through their crisis.

### WHO IS IT FOR?

Louisa Lawson House will be for any woman needing space out from her daily life to go through personal crisis. The House would give particular support to women's refuges where many of these women end up in their struggle through the welfare maze.

The resource centre will be for any woman who wants to use it. We hope to be running special groups for women's services workers to try to prevent the amount of burn-out and disillusionment which occurs in these occupations.

### HOW CAN IT WORK?

Louisa Lawson House will provide a supportive environment for all women experiencing madness. However, we know there are no miracle cures for madness except perhaps a complete transformation of society. But there will be women who are motivated to help themselves by using a wide range of resources which would not be generally available to them. At present these women have no place to go.

The existence of such a refuge as Louisa Lawson House may encourage changes in attitudes to madness so that there is more understanding and less fear and moralistic judgements. Madness is part of life in advanced, patriarchal, capitalist societies. It should not be shut away.

... YES DARLING AIDS REALLY CAN HELP YOU CONTROL YOUR APPETITE ... AFTER ALL YOU'VE GOT NO CONTROL OVER ANYTHING ELSE

IF YOU CAN PINCH MORE THAN AN INCH YOU'D BETTER START PULLING UP YOUR SOCKS & DROPPING THE AMPHETAMINES

NO, NO DRUGS - NOTHING TO MAKE YOU CONCERNED

LET'S FACE IT YOU DON'T WANT TO BE A FAT FAILURE DO YOU?!!

... AND THEN I DISCOVERED IF I DRANK RUM & COKE I FELT SO SICK ALL THE TIME I COULDN'T EAT, MARVELOUS!

YOU CAN DO IT, WE CAN HELP... AND YOU NEED ALL THE HELP WE CAN SELL

A MINUTE IN THE MOUTH A LIFETIME ON THE HIPS. A LOST INCH A LOST WORRY.

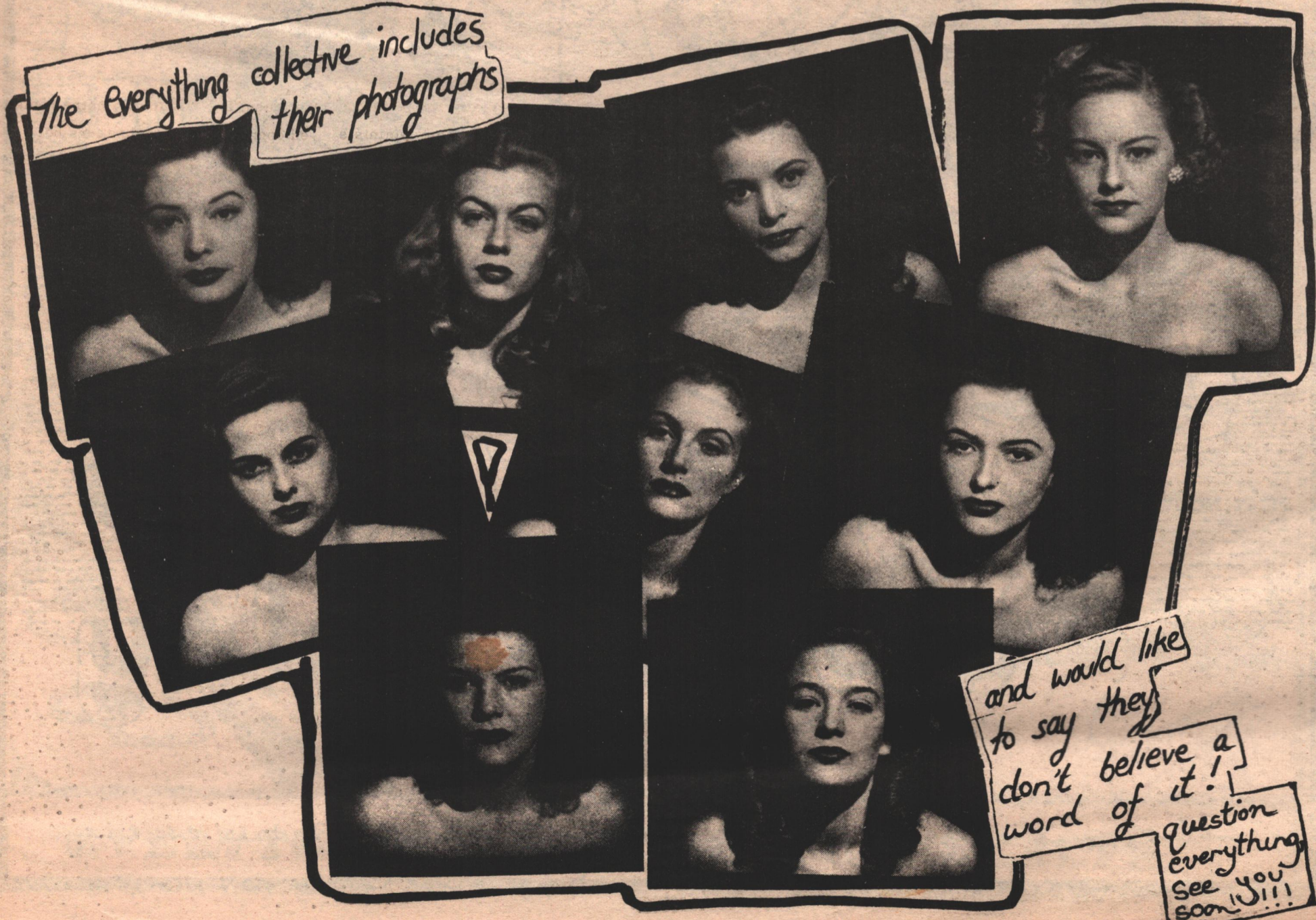
BUT FOR GODS SAKE



## DONT LET YOURSELF GO!!

*feminists should look the same, act the same, think the same.....*

The Everything collective includes their photographs



and would like to say they don't believe a word of it!

question everything see you soon!!!

# international



# women's day

— Authorised by Emma Whitehouse, Box 131, Holme Building, Sydney University.